TONE VIII
SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone VIII—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

Glory..., Now & ever...: Dogmatic theotokion—

How shall we call thee blessed, O Theotokos? How shall we hymn the unapproachable mystery of thy birthgiving, O all-blessed one? For the Creator of the ages and Fashioner of our nature, taking pity on His image, lowered Himself in an inscrutable self-abasement; and while He remained in the immaterial bosom of the Father, He made His abode in thy womb, O pure one, and immutably became flesh through thee, O thou who knewest not wedlock, remaining God by nature, as He was. Wherefore, we worship Him as perfect God and perfect man, One in dual form; for in Him there is truly a dual nature, and we all proclaim His essential characteristics to be of two kinds, according to His twofold essence, worshipping His two energies and wills. For, being one in essence with God the Father, of His own accord He willeth and acteth as God; and being of one essence with us, of His own accord He willeth and acteth as man. Him do thou entreat, O pure and most blessed one, that our souls be saved.

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha, in Tone VIII—

Having descended from heaven, O Jesus, Thou didst mount the Cross; and Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

And these other stichera, of the Theotokos in the same tone: Spec. Mel.: "O all-glorious wonder..."—

Stichos: I shall commemorate thy name in every generation and generation.

Rejoice, O most lauded Theotokos! Rejoice, well-spring of Life which gusheth forth for the faithful! Rejoice, O blessed Mistress of all and Lady of creation! Rejoice, all-glorious and most immaculate one! Rejoice, all-pure one! Rejoice, O palace! Rejoice, thou habitation of God!

Stichos: Hearken, O daughter, and see, and incline thine ear.

Rejoice, all-pure Mother of God! Rejoice, O hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou who deliverest thy servants from all sorrow! Rejoice, Life-bearing consolation of men! Rejoice, O our help! Rejoice, bulwark of those who call upon thee! Rejoice, divine dwelling-place and holy mountain of God!

Stichos: The rich among the people shall entreat thy countenance.

Rejoice, O Theotokos, Mother of Christ! Rejoice, thou only hope and help of men! Rejoice, O refuge! Rejoice, luminous candlestand of the Light! Rejoice, sanctified lamp! Rejoice, O palace! Rejoice, O paradise! Rejoice, habitation of God! Rejoice, well-spring which poureth forth water for those who have recourse unto thee!

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

He Whom heaven could not contain found room within thy womb without being circumscribed, and thou didst remain pure through the ineffable word, thy virginity having in nowise been defiled. For thou, alone among women, wast both mother and virgin; and thou

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alone, O all-pure one, didst give the Son, the Bestower of life, thy milk to drink, and didst hold the never-slumbering Eye in thine embrace. Yet as He was before time began, He did not leave the bosom of the Father, but being fully God with the angels above, below He was through thee wholly with men, yet everywhere present, in an ineffable manner. Him do thou entreat, O most holy Mistress, that those who in Orthodox manner confess thee to be the pure Theotokos may be saved.

Then, "Now lettest Thou Thy servant depart...", Trisagion through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

SATURDAY EVENING — GREAT VESPERS

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone VIII—

Stichos: Bring my soul out of prison, that I may confess Thy name.

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

Stichos: Let Thine ears be attentive to the voice of my supplication.

The Word, Who was begotten of God the Father before the ages, and Who in latter times of His own will became incarnate of her who knew not wedlock, endured death by crucifixion; and by His resurrection He hath saved man who was slain of old.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

We glorify Thy resurrection from the dead, O Christ, whereby Thou hast freed the race of Adam from the tyranny of hades, and hast, as God, granted the world life everlasting and great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Glory to Thee, O Christ our Savior, Thou only-begotten Son of God, Who wast nailed to the Cross and didst rise from the grave on the third day!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

We glorify Thee, O Lord, Who of Thine own will didst endure the Cross for our sake, and we worship Thee, O almighty Savior. Turn us not away from Thy face, but hearken and save us by Thy resurrection, O Thou Who lovest mankind.

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone IV: Spec. Mel.: "As one valiant among the martyrs..."—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The ranks of the angels glorify Thee, O Mother of God; for thou, O all-pure one, gavest birth unto God, Who, with the Father and the Spirit, is eternal, and by His will brought the angelic hosts into being out of non-existence. Him do thou entreat, that He save and enlighten the souls of those who in Orthodox manner hymn thee as the Theotokos.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

In that thou art the source of sanctification and the golden ark illumined by the divine Spirit, I fall down before thee and pray: Enlighten my wretched soul, which hath been given over to the passions, O Mistress, delivering me from the bitter tyranny of the demons, and giving me a clear path to salvation.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

When the thrones are set up, and the books are opened, and the works of men are laid bare, and each shall stand forth, weighed down and stripped naked, trembling at the displeasure of God and His righteous verdict, then do thou take pity on me, O Mistress, and from all condemnation rescue me who am deserving of all manner of retribution.

Glory..., from the Menaion.; Now & ever...: The dogmatic theotokion—

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He hath established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the apostícha stichera, in Tone VIII—

Having descended from heaven, O Jesus, Thou didst mount the Cross; Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

Stichos: The Lord is King, He is clothed with majesty.

We glorify Christ Who rose from the dead; for, having assumed a soul and body, He cut the passions off on from both. Therefore, when His all-pure soul descended into hades, He took it captive. And in the tomb the body of the Deliverer of our souls did not see corruption.

Stichos: For He hath established the world which shall not be shaken.

With psalms and hymns we glorify Thy resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of hades and, as God, didst grant us everlasting life and great mercy.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Master of all, unapproachable Creator of heaven and earth, Who suffered on the Cross, Thou didst pour forth dispassion upon me. Having accepted burial and risen in glory, Thou didst raise up Adam with Thyself by Thine almighty hand. Glory to Thy rising on the third day, whereby Thou didst bestow upon us everlasting life and cleansing of sins, in that Thou alone art compassionate!

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

O unwedded Virgin who didst ineffably conceive God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

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Resurrectional troparion, in Tone VIII—

Thou didst descend from on high, O Compassionate One, and didst accept a three-day burial, that Thou mightest free us from the passions. O Lord, our life and resurrection, glory be to Thee!

Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

And the rest of the service followeth in order.

SATURDAY NIGHT — COMPLINE

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication to the All-holy Theotokos, in Tone VIII—

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Come, O ye faithful brethren, and let us mystically offer a new hymn to the holy Theotokos, praising her mighty works today as from the beginning.

Illumined in mind by divine vision of old, Moses manifestly learned of thy divine conceiving which transcendeth nature, O Virgin, and which was made manifest unto him in the bush.

Glory...: Unto thee do I offer up the works of my heart, and to thee in acceptable manner do I offer these writings, setting thee before Christ the Master as intercessor, in that thou art close to the divine shelter of aid.

Now & ever...: O pure one, incline thine ear unto me who with Orthodox Faith and love do devoutly hasten to thee in the tabernacle of thy countenance and worship thee with fear. Hearken thou to my cry of supplication.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

The patriarch's ladder of old prefigured thee, O all-immaculate one; for the angels' descent revealed to us the descent of God, the divine descent into thy womb.

The tribe of Judah rejoiced, as Jacob foretold, for from his tribe sprang the one who would cause Jesus Christ, our Deliverance, to spring forth. Having given birth to Him, O all-pure one, thou hast been glorified.

Glory...: In despair over my sins, I have found thee to be a refuge of salvation, O all-pure Theotokos, our hope and aid; wherefore, guide me to repentance.

Now & ever...: I have thee near the Master, O all-glorious Mistress, and with faith have entrusted to thee the book of my deeds. Cease thou never to take pity on me.

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Having received grace and been adorned with the beauty of virginity, thou wast like unto the Bride of the Father, bedecked with golden coins, and wast shown to be the Mother of the Son of God.

Christ the Word was pleased to make thee, the true Sion, a divine habitation for Himself, O Theotokos, choosing thee as His elect, for the restoration of the whole world.

Glory...: Rejoice, O beauteous palace of the Word, virginal bridal-chamber of the King! Rejoice, O boast of all the incorporeal! Rejoice, O help of men!

Now & ever...: They who reject the icons of thy Son, O Virgin Theotokos, Mother of God, withdraw from God, and therefore perish; but those who honor thee are saved by the same images.

ODE V

Irmos: O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss: disperse the gloom of my soul, and grant me the light of Thy commandments, O Word, that, rising early, I may glorify Thee.

Joining the divine Gabriel, let us cry aloud to the Theotokos with faith: Rejoice, O holy Virgin who art full of grace! The Lord is with thee Who, having put an end to grief on thine account, hath given us joy.

Gideon beheld thine all-pure womb, O pure Virgin, wherein the Word, Who is inseparable from the divinity of the Father, became incarnate through the divine Spirit, descending like rain.

Glory...: Thou art the helper of the world and aid of sinful men, O Virgin Theotokos; and for those who with faith and love have recourse unto thee thou art saving deliverance and the absolution of many transgressions.

Now & ever...: By the divine Spirit thou gavest rise without seed to the Son, the Offspring of the Father, Who was before all creation, timeless and unoriginate, O pure Theotokos, and we all honor the likeness of His visage.

ODE VI

Irmos: O Thou Who lovest mankind, accept me, who am held fast by many sins, and who fall down before Thy compassion; and save me, as Thou didst the prophet, O Lord.

O Virgin who knewest not wedlock, with hymns we praise thee as the mirror of virginity and the pure receptacle of the Godhead.

In awesome and dispassionate manner God became incarnate in thy womb, O Bride of God, written, as it were, by the finger of the Father on a new scroll.

Glory...: Thy protection do we have as cleansing, excellent hope and aid, O pure Virgin. O Mistress, put not thy servants to shame!

Now & ever...: By thine advocacy, O Bride of God, reduce the incessant pandemonium of the passions to stillness, and guide us to the haven of tranquility.

Then, Lord, have mercy! thrice. *Glory..., Now & ever...: Kontakion, in Tone VIII—*

To thee, the champion leader, we thy servants dedicate hymns of victory and thanksgiving, as ones delivered from evils, O Theotokos; but in that thou hast invincible might, free us from all misfortunes, that we may cry to thee: Rejoice, O Bride unwedded!

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Thou hast been shown to be the mediatress of our joy, O Virgin, and offering thee a crown of grace with love, we cry unto thee: "Rejoice, O pure and blessed one!", praising thee.

Thou art the holy mountain of God overshadowed, the rich mountain, O all-immaculate one, the mountain rendered fertile by divine effulgence, the mountain wherein God was pleased to dwell.

Glory...: No sin is too great for thy grace; for thou hast a mother's boldness and will, and by thy supplications thou loosest transgressions and leadest us safely through all assaults.

Now & ever...: O Theotokos, thou gavest birth to One of the Trinity Who, though uniting Himself to the flesh, remained immutable, being of two natures. The image of His countenance do we venerate.

ODE VIII

Irmos: The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, hymn ye and exalt Him supremely for all ages!

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Thou wast revealed to the prophet as the censer bearing the divine Coal Who taketh away sins, O Virgin Theotokos, Mother of our God.

Daniel foresaw thee as a great mountain, O Virgin Theotokos, from whence Christ, the precious Stone, arrayed Himself in the flesh and brought down the temples of the falsehood of idolatry.

Glory...: The great sea-monster of grievous sin and the despair of my passions seek to slay me; but do thou anticipate my need, and save thy servant, O Mistress.

Now & ever...: The God of all, Who through thee came to have conversation with men, assumed the guise of a man. His countenance do we venerate in icons, O Virgin.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos magnifying thee with the incorporeal choirs.

With songs the all-wise one hymneth thee as the enclosed garden and the fountain sealed by the divine Spirit, O Virgin Theotokos; wherefore, Christ becometh incarnate in thee as the Tree of life.

Describing thine ineffable birthgiving beforehand, the prophet foresaw thee as a sealed book, and the mystery of the incarnation of thine offspring none hath understood.

Glory...: In compunction of soul we all beseech thee: O Mistress, disdain not our entreaties, but be thou for us a kindly protectress, and hearken unto our supplication.

Now & ever...: I fall down before the images of thee and thy Son, O Virgin Theotokos, but those who refuse to venerate them I reject, like the deception of Manes; wherefore, in Orthodox manner do I complete my hymnody.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "O Trinity and Unity, save me, Thy servant", the composition of Metrophanes, in Tone VIII—

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Refrain: O all-holy Trinity, our God, glory be to Thee!

Chanting the thrice-holy hymn, let us fall down before the three-Sunned King, the Arranger and Architect of all things, the Good One Who is essentially One, the sole reigning God Who possesseth the single glory of the Godhead.

Clearly remembering the divine and heavenly sayings of the prophets, we glorify the single divine Essence, eternal, equally without beginning, in three Persons — the Father, the Son and the Spirit — creative and omnipotent.

As an initiate of the sacred mysteries, in sacred manner Abraham of old, rejoicing, received God the Lord, the Creator of all, in three Hypostases, and recognized the one Dominion of the three Hypostases.

Theotokion: For us thou gavest birth without wedlock unto Christ Who for our sake assumed our nature, O all-pure one, and remained immutable in both. Him do thou unceasingly entreat, that He grant me deliverance from sins and temptations.

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is as holy as Thee, O Thou Who lovest mankind.

Isaiah beheld Thee, the unapproachable God and King of glory, seated on a lofty throne, and the cherubim and seraphim glorifying Thee, the one Godhead in three Hypostases, with unceasing hymns.

Having through reasoning proper to each and scriptural doctrines attained unto the one Word, Who was begotten of the Father as from a mind, and the Spirit Who ineffably proceedeth, we honor the one three-Sunned God.

The Father, Who is unbegotten, and Who incorruptibly begat the Son, the Effulgence of His essence, as Light from His own Light, putteth forth through procession the conjoined light of the Spirit, Who is all-accomplishing and equal in honor.

Theotokion: O Mary, Virgin and Mother, thou hast been shown to be a pure temple for Christ Who omnipotently and all-wisely created all things, placed them in order, and sustaineth them. By thy maternal supplications render Him merciful unto me.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VIII: Spec. Mel.: "That which was mystically commanded..."—

O ye faithful, let us now praise the power of the three-Sunned and worshipful Godhead, for by His hand alone He created all the choirs of the angels above and the sacred ranks of the Church below, that they might cry aloud: Holy, Holy, Holy art Thou, O all-good God! Glory and hymnody be to Thy Dominion!

Glory..., Now & ever...: Theotokion—

O good one, who gavest birth to the immutable God, by thy maternal supplications make steadfast my heart, which is ever made unstable through sin and slothfulness and the assaults of the deceiver, that I also may glorify thee with thanksgiving. O Mary, most immaculate Theotokos, have mercy upon the flock which thou hast acquired!

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Revealed to those in darkness as the Dayspring of the Godhead, Thou didst dispel the dark night of the passions. The Sun of righteousness hath shone forth, simply as to essence, but thrice-radiantly as to Persons. Him do we ever hymn and glorify.

The one Lord of Glory, Who is hymned by the mouths of the seraphim, do we with our mouths of clay glorify in Trinity, in His Essence and Hypostases, crying: O King of all, grant forgiveness of divers transgressions unto Thy servants!

O worshipful and divine Trinity Who lovest mankind, Who sustaineth all things that exist, invisible, most compassionate and full of loving-kindness: Forget not utterly me, Thy servant, neither annul the covenant Thou didst make with Thy servants, in Thine ineffable mercy.

Theotokion: Finding thee alone to possess the beauty of Jacob from ages past, O most pure one, the Word Who is wholly without beginning dwelt within thee in His loving-kindness, and restored human nature. Him do thou unceasingly entreat, that I be delivered from all tribulation.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

We glorify Thee, the three equally eternal Persons, the one Lord, the divine Essence, distinguishing between and joining them simply; and we cry out with faith: O divine and holy Trinity, deliver Thy servants from tribulation!

I bitterly lament the weakness of my mind, how, without desiring it, I truly suffer involuntary instability; wherefore, I cry aloud: O Life-creating and Holy Trinity, cause me to stand among the good!

As Thou art all-good, most merciful and lovest mankind, O divine and Holy Trinity, take pity on Thy servant, who am weighed down by the slumber of sin and plunged into a dream of death, and raise me up.

Theotokion: O all-pure, most immaculate Virgin, Mother and Maiden, who art full of the grace of God: By thy supplications render thy Son, Lord and God merciful unto me, and quickly deliver thy servant from transgressions and the passions.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Emulating the ranks of the heavenly intelligences, O transcendent Trinity Who reignest over all, with our mouths of clay we glorify Thee with thrice-holy hymns.

I worship, honor, hymn and magnify Thee, God in three Hypostases, Who created man according to Thine image and all-wisely formed everything out of nothingness.

O God almighty, Who alone art uncircumscribable, Thou three-Sunned Master: Dwell Thou within me in Thine ineffable mercy, and illumine me and bring me to understanding, in that Thou art compassionate.

Theotokion: Thou wast shown to be a temple of God Whom no place can contain, O all-pure one. By thine entreaties show me forth also as a temple of His divine grace, O all-holy Mistress, and preserve me unharmed.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VIII: Spec. Mel.: "That which was mystically commanded..."—

O ye faithful, let us truly hymn the unoriginate Father, the Son Who is equally without beginning, and the divine Spirit — the Trinity simple, holy and conjoined without confusion, unchangeable and immutable; and let us cry aloud with the angels: Holy art Thou, O Father, Son and all-holy and honorable Spirit! Have mercy upon those whom Thou hast created in Thine image, O Master!

Glory..., Now & ever...: Theotokion—

We ever thank thee, O Theotokos; and we magnify and bow down before thee, O pure one, hymning thy birthgiving and crying out unceasingly, O thou who art full of grace: Save us, in that thou art good, at the hour of trial, O all-merciful Virgin, that we, thy servants, may not be put to shame!

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

In Thine ineffable wisdom and the abyss of Thy goodness, show me forth, Thy servant, as freely receiving mercy; and now, as of old, deliver me from affliction, sins and the passions, O God, Trinity and Unity. *Twice*

O God Who alone reignest, Thou threefold Sun—the Father, the unbegotten Mind; and the Word, Who was begotten of Him; and the divine Spirit, Who proceeded from Him unapproachably—unto Thee do I sing: Blessed is the God of our fathers!

Theotokion: Poisoned by the venom of sin, O all-pure one, I have been slain; and I hasten with faith unto thee who gavest birth to the Author of life. By thy supplications give life to thy servant, and deliver me from temptations and the passions, O thou who alone art pure.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

O Thou who art Light never-waning, thrice-radiant, three-Sunned, Who alone ruleth and reigneth, unapproachable God and ruling Lord: Enlighten my dark and benighted heart, and show it forth as luminous and full of light, that I may hymn and glorify Thee for all ages.

The most divine seraphim reverently cover their faces and hands with their sacred wings, unable to bear the glory of Thine unapproachable beauty, O all-holy, divine, ruling Trinity, Source of good; yet do we also dare to hymn and glorify Thee with faith forever.

O my God, with faith I glorify Thee forever: the unoriginate Dominion, the omnipotent, all-good perfect Origin, the beneficent, boundless uncaused Cause, creative, eternal, providential and salvific for all, the Unity in essence and Trinity of Persons.

Theotokion: The never-setting Sun shone forth on earth through thy virginal birthgiving, O all-pure Mistress, and delivered men from the gloomy darkness of idolatry. Wherefore, enlighten me all the more with the rays of His Godhead, and preserve thy servant.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Glorifying Thee now, the all-accomplishing Essence Who art beyond all beginning, reigning over all, the life-creating, compassionate, loving and good Trinity Who art above time and rulest alone, we ask forgiveness of sins, peace for the world, and oneness of mind for Thy Churches. *Twice*

O single Dominion in three Lights, Thou only three-Sunned Godhead, accept those who offer Thee divine hymns, and deliver them from transgressions, temptations and evils; and in Thy love for mankind, quickly grant peace and unity to Thy Churches.

Theotokion: O Christ my Savior, Who dwelt within the Virgin's womb, Thou didst appear to Thy world as God and man, truly unchangeable and unconfused; and Thou didst manifestly promise to abide with Thy servants forever. Wherefore, through the supplications of her who gave Thee birth, arrange peace for Thy whole flock.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone VIII, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, p. 125). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone VIII—

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women: "Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy

tomb and, beholding a light within the sepulchre, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: "Glory to Thee, O Christ God our Savior, for Thou savest all, in that Thou art the Effulgence of the Father!"

Glory..., Now & ever...: Theotokion—

We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses. Wherefore, we cry out to thee: Entreat thy Son and God, that He grant remission of transgressions unto those who piously worship thine all-holy birthgiving.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone VIII—

Men sealed Thy tomb, O Savior, but an angel rolled the stone away from its entry. The women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou hadst arisen, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The women who bore the burial spices heard from the tomb the voice of the angel, saying: "Cease your weeping, and receive joy instead of grief! Cry aloud, singing that Christ the Lord hath risen, Whose good pleasure it hath been, as God, to save the human race!"

Glory..., Now & ever...: Theotokion, which we chant not sitting, but standing, with fear and reverence—

All creation—the assembly of angels and the human race—rejoiceth in thee, O thou who art full of grace, O sacred temple and reason-endowed paradise, thou boast of virgins, from whom God, Who existeth from before time, was incarnate and became a child; for He made thy loins a throne, and thy womb He made more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee!

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoï, in Tone VIII—

Standing before the tomb of the Bestower of life, the myrrh-bearing women sought the immortal Master among the dead; and receiving the joyous announcement from the angel, they exclaimed to the apostles that Christ God is risen, granting the world great mercy.

Songs of Ascent, in Tone VIII, the verses being repeated—

Antiphon I

From my youth hath the enemy tempted me, causing me to burn with pleasures; but, trusting in Thee, O Lord, I vanquish him.

Let those who hate Sion be as grass before it is mowed down; for Christ will cut through their necks with the scythe of torments.

Glory...: By the Holy Spirit are all things given life. Him do we praise with the Father and the Word, as Light from light, the great God.

Now & ever...: The foregoing is repeated.

Antiphon II

Let my heart, humble of mind, be covered with the fear of Thee, O most Compassionate One, and let it not, exalting itself, fall away from Thee.

May he who setteth his hope on the Lord not be terrified when all things will be tried by fire and torment.

Glory...: Through the Holy Spirit doth every godly man see and prophesy, working exalted miracles, and hymning the one God in Three Persons; for though Three shine together, the Godhead ruleth as One.

Now & ever...: The foregoing is repeated.

Antiphon III

I have cried unto Thee: Hearken, O Lord, and incline Thine ear to me who cry out; and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth, is released to receive torments or honors for those things he did during life.

Glory...: Through the Holy Spirit proceedeth the theology of the thrice-holy Unity: for the Father is unoriginate, and from Him hath the Son been begotten timelessly, and the Spirit is equally enthroned and hath the same image, shining forth from the Father.

Now & ever...: The foregoing is repeated.

Antiphon IV

Behold now, what is so good or so beautiful as for brethren to dwell together? For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field doth warn that it is not fitting for man to give thought to his raiment.

Glory...: By the Holy Spirit, the single Cause, are all things sustained through the bestowal of peace; for He is God, Who in dominion is consubstantial with the Father and the Son.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone VIII—
The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.
Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone VIII—

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Stichos: Glory to Thy holy resurrection, O Lord!

— How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

— The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion: All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee, our help after God.

Canon of the Cross & Resurrection

Irmos: Having traversed the water...

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nethermost parts Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nethermost parts.

Theotokion: O unwedded Mother, the ranks of angels and men unceasingly praise thee; for in thine arms thou didst bear their Creator as a babe.

Canon of the All-holy Theotokos

Irmos: Let us chant unto the Lord, Who led His people....

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Through thee, O Theotokos, hath the generation of Adam been exalted to blessedness, in manner past understanding, and it glorifieth thee as is meet.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of the Cross & Resurrection

Irmos: O Lord, Fashioner of the vault of heaven...

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience, Thou didst cause me to dwell with Thee through Thy crucifixion.

O Lord Who in Thy wisdom hast foreknown all things, and Who planted the nethermost parts by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Theotokion: Having dwelt bodily in the Virgin, O Lord, Thou didst appear unto men, as it was fitting that they behold Thee, and Thou didst show her forth as the true Theotokos, the helper of the faithful, O Thou Who alone lovest mankind.

Canon of the Theotokos

Irmos: Thou art the confirmation....

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

Gird me about with power, O most pure one, who hast truly given birth unto God in the flesh, the hypostatic Power of the Father.

ODE IV

Canon of the Resurrection

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon of the Cross & Resurrection

Irmos: I heard report of Thee, O Lord...

The children of the violators of the law nailed thee to the Cross, O Christ God; but thereby Thou didst save those who glorify Thy sufferings, in that Thou art full of loving-kindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of loving-kindness Thou hast enlightened all who glorify Thy resurrection.

Theotokion: O all-pure Mary, entreat God Who was born of thee, that He grant thy servants forgiveness of offenses.

Canon of the Theotokos

Irmos: I heard report of Thee, O Lord....

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Grant that our ignorance may be washed away, in that Thou art sinless, and bring peace to Thy world, O God, through the prayers of her who gave Thee birth.

ODE V

Canon of the Resurrection

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Theotokion: Possessed of maternal boldness before thy Son, O most pure one, dismiss not the thought of us as thy kin, we pray thee; for thee alone do we Christians set before the Master, to obtain merciful purification.

Canon of the Cross & Resurrection

Irmos: Enlighten us with Thy commandments...

Guide us by the power of Thy Cross, O Christ, for through it do we fall down before Thee. Grant us peace, O Thou Who lovest mankind!

Pilot the life of us who hymn Thine arising, O our God, and grant us peace, O Thou Who lovest mankind.

Theotokion: O pure one who knewest not wedlock, beseech Thy Son and our God, that He send down upon us, the faithful, great mercy, O all-pure Mary.

Canon of the Theotokos

Irmos: Waking at dawn, we cry to Thee: Save us....

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

O Mary Theotokos, who knewest not wedlock, show forth the hopes of the enemy as vain, and fill with gladness those who hymn thee.

ODE VI

Canon of the Resurrection

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

— Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Canon of the Cross & Resurrection

Irmos: I pour forth my prayer unto the Lord...

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ arose and hath saved those who hymn His resurrection, in that He is powerful.

Theotokion: Cease not to make supplications for us, O all-pure Virgin Theotokos, for thou art the confirmation of the faithful. With trust in thee are we made mighty, and we glorify thee and Him Who ineffably became incarnate of thee.

Canon of the Theotokos

Irmos: Grant me a robe of light....

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

O Theotokos, the Word of God hath shown thee to mortals as a heavenly ladder; for through thee hath He descended unto us.

Kontakion, in Tone VIII—

Arising from the grave, Thou didst raise up the dead and resurrect Adam. Eve danceth at Thy resurrection, and the ends of the world celebrate Thine arising from the dead, O greatly Merciful One.

Ikos: O my long-suffering Savior, Bestower of life Who lovest mankind, Who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation. Wherefore, the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

ODE VII

Canon of the Resurrection

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

— Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

— By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Canon of the Cross & Resurrection

Irmos: Once, in Babylon, the youths...

— Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

— Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

Theotokion: At the good pleasure of the Father and the Spirit, the Word Who is equal in activity and power to the Father taketh form in the Virgin's womb. O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: Once, in Babylon, the youths who had come forth from Judæa....

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and divine power fill all who chant to thee with faith: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Resurrection

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with Them — ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Cross & Resurrection

Irmos: Becoming vanquishers of the tyrant...

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths of hades and honored me with the glory of the Father's high throne; and exalt Him supremely forever!

Theotokion: Thou wast shown to be the daughter of fallen Adam, O Virgin, and the Mother of God Who hath restored my essence. Him do all of us, His works, hymn as Lord and exalt for all ages.

Canon of the Theotokos

Irmos: The King of heaven, Whom the hosts of angels hymn....

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light which dwelt within thee, O Virgin, hath shown thee forth as a luminous golden lamp for all ages.

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Being simple in Thy divine and beginningless nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

— O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Canon of the Cross & Resurrection

Irmos: Every ear trembleth to hear...

We know Thee as the Son of God by nature, Who was conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

Draw Thy bow, and proceed prosperously, and be King, O Son of the Mother of God, subduing the Moslems who war against us, and granting the Cross as a spear, an invincible weapon, unto those who have recourse unto Thee.

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin....

— Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!"; for thou hast poured forth joy upon all.

Thy beautiful Fruit hath sprung forth, O Theotokos, resulting not in corruption for those who taste thereof, but in life for those who magnify thee with faith.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone VIII—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

O Lord, though Thou didst stand forth before the tribunal, to be judged of Pilate, yet didst Thou not cease to sit on the throne with the Father. And having risen from the dead, Thou didst free the world from slavery to the alien, in that Thou art compassionate and lovest mankind.

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he trembleth and quaketh, unable to bear the sight of its power; for it raiseth the dead and hath abolished death. Wherefore, we bow down before Thy burial and arising.

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

O Lord, though the Jews placed Thee in a tomb as one dead, yet did the soldiers watch over Thee as a sleeping king, and like a treasure of life they sealed it with a seal. But Thou didst arise and gavest incorruption to our souls.

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Thine angel who proclaimed the resurrection, O Lord, frightened the guards and declared to the women, saying: "Why seek ye the Living among the dead? He Who is God hath risen and granted life to the whole world!"

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

O Thou Who art dispassionate in Thy divinity, Thou didst suffer on the Cross and accept burial on the third day, that Thou mightest free us from slavery to the enemy, and, having made us immortal, Thou givest us life by Thy resurrection, O Christ God Who lovest mankind.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

I worship, glorify and hymn Thy resurrection from the grave, O Christ, whereby Thou didst free us from the indissoluble bonds of hades, and, as God, didst grant the world life everlasting and great mercy.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

SUNDAY MATINS

The violators of the law, guarding Thy Life-receiving tomb, then sealed it and set a watch. But as immortal and almighty God, Thou didst rise on the third day.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

When Thou, O Lord, didst arrive at the gates of hades and break them down, the captive cried out thus: "Who is this Who is not condemned to the uttermost depths of the earth, but hath dissolved the prison of death as it were a shadow? I have seized Him as one dead, and tremble because He is God!" O Almighty, have mercy upon us!

Glory...: The matins Gospel sticheron.

Now & ever...: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and the resurrectional troparion—

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

And the dismissal.

AT LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou Who alone art compassionate.

Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at nought by the Cross of Christ.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast restored that which is according to Thine image to a habitation in paradise, in that Thou art compassionate.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

Rejoice, O wise myrrh-bearing women, who were first to behold the resurrection of Christ, and who proclaimed to the apostles the glad tidings of the restoration of the whole world!

O ye apostles, who are manifestly the friends of Christ and are to be enthroned with Him in glory: Entreat Him with boldness, that He intercede for us, for ye are His disciples.

Glory...: O unoriginate Trinity, indivisible Essence, Unity equally enthroned, equal in honor and glory, transcendent Nature and Kingship: Save us who praise Thee with faith!

Now & ever...: Theotokion: Rejoice, spacious habitation of God! Rejoice, ark of the new covenant! Rejoice, jar whence the heavenly Manna is given unto all!

Prokimenon, in Tone VIII—

Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

Alleluia, in Tone VIII—

Stichos: Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Stichos: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

OCTOECHOS — TONE VIII
ON SUNDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VIII: Spec. Mel.: "O Lord, though Thou didst stand forth before the tribunal ..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

O Lord Who camest into the world to call sinners to Thee, and Who accepted the thief, the publican and the harlot: In Thy love for mankind, O my Christ, call me also to Thee, though I have sinned against Thee more than all others, and never repent.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O Lord, Who ordained publicans as pastors for Thy Church, and made a helper now of him who before was a persecutor: By their supplications show me to be Thy lamb, O Savior, and let me not, who am useless, fall prey to the alien one.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Weep before the end, O my wretched and most vile soul, and cleave unto God, crying out to him with groans from the depths of thy heart: I have sinned against Thee, O Christ! Revile me not, I pray, but turning me, vouchsafe me forgiveness, in that Thou art merciful.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the holy incorporeal angels, in the same tone & melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Lord, the councils of the incorporeal beings unceasingly glorify Thee, delighting in Thy beauty and ineffable comeliness, and richly illumined by the light of the threefold Sun. By their prayers and intercession, O Savior, save Thou our souls.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O Lord, by Thine omnipotent word and Thine all-holy Spirit Thou didst arrange the harmonious choirs of the angels, imparting effulgence to them with never-waning rays. By their entreaties and intercession, O Savior, save Thou our souls.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O Lord, the seraphim hymn Thee, and the authorities, angels, and principalities, the dominions, thrones and powers, the archangels and the dread cherubim offer Thee praise. By their entreaties and intercession, O Savior, save Thou our souls.

Glory..., Now & ever...: Theotokion—

I, a created being, ever offend the Creator and move Him to anger. Grant me correction, O Maiden, first conciliating Him; and with thy help raise me up to pleasing works, that I may receive salvation and remission.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone VIII—

The angels unceasingly hymn Thee, the King and Master; and I fall down before Thee, crying like the publican: Cleanse me, O God, and have mercy upon me!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

As thou art immortal, O my soul, let not the waves of life cover thee, but rise up, crying out to thy Benefactor: Cleanse me, O God, and save me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O martyrs of the Lord, ye sanctify every place and heal every infirmity. Pray ye now, that our souls be delivered from the snares of the enemy, we beseech you.

Glory..., Now & ever...: Theotokion—

Taking up the cry of the Archangel Gabriel, let us say: Rejoice, O Mother of God, who gavest birth unto Christ, Who bestoweth life upon the world!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON SUNDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

All-glorious things have been said of thee, O all-pure one, who alone art the glory of the faithful; wherefore, by thy supplications show me, who glorify thee, to be a partaker of the glory which is to come, O all-holy and most hymned Virgin.

Blessed is the Fruit of thy womb, O all-pure, most pure and blessed one, whereby all of us mortals have been delivered from the curse. O the ineffable wonder, the indescribable report, the salvation of the all the faithful!

Glory...: A multitude of angels, the assembly of the disciples and prophets, the company of the martyrs and Thy venerable ones ever entreat Thee, O Lord. For the sake of the Theotokos grant us forgiveness of sins, in that Thou lovest mankind.

Now & ever...: Thee, the all-pure one, who received in thy womb the unbearable Fire, do I entreat with faith, that I may be delivered and rescued from the fire of Gehenna, and by thy right acceptable supplications may be freed from everlasting torment.

Ode III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having fallen away from a life of purity, O all-pure one, I have become like unto the dumb beasts and am wholly condemned. O thou who gavest birth to the Judge, deliver and save me from all damnation.

O pure Maiden, grant me groaning, spiritual tears and constant compunction, that I may weep over the passions which beset me because of mine indifference, O thou who art full of the grace of God.

Glory...: The ranks of heaven, the ministering spirits, the assembly of prophets and apostles, and Thy martyrs unceasingly beseech Thee, O Compassionate One: Grant remission of transgressions unto Thy people.

Now & ever...: As thou art merciful, O all-pure one, do thou now entreat Him Who is full of lovingkindness, that He vouchsafe unto us divine lovingkindness; for having unmercifully acquired unmerciful ways, I have become worthy of everlasting fire.

Ode IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Rend asunder the record of my wicked sins with the divine spear which pierced the divine side of Him Who desired to become a man through thee, O all-pure one, and entreat Him to write me in the Book of the Saved, even though I have foolishly estranged myself from Him.

Let me glorify thee with cries of thanksgiving, let me magnify thee with divine love, O all-immaculate one. O thou who by thy great birthgiving hast exalted all who have estranged themselves, vouchsafe divine forgiveness unto me who have greatly estranged myself and have fallen grievously.

Glory...: In thee were the laws of nature suspended; for in manner transcending nature thou gavest birth to God the Word. Wherefore, I entreat thee with faith, O all-immaculate one: By thy supplications save and convert me who have greatly sinned, surpassing human nature, and have gone far away from God.

Now & ever...: With arrows of sin hath the enemy wounded my soul; he hath defiled my heart with lusts, and drawn me away from the straight path. Wherefore, I cry to thee, O Virgin: Turning me, heal and save me.

Ode V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and direct my steps to the light of Thy commandments, I pray.

Generations of generations now bless thee, the ever-blessed one, and the hosts of heaven praise thee as the one who hath united those

below with those on high, the only one blessed among women, the restoration of fallen Adam.

O good one who gavest birth to the Word, beseech the Good One Who hath delivered us from irrationality, that I may remain whole, may attain an unshakable stand, and may journey well, doing those things which are pleasing unto God.

Glory...: O Word Who didst shed Thine own blood upon the Cross in the surpassing depths of Thy mercy, dry up the abyss of my passions, and for the sake of the Theotokos vouchsafe that I may please Thee, my God, in humility.

Now & ever...: O Virgin Mother and Maiden, who gavest birth to the Infinite One in the flesh, the glory of the angels and the wounding of the demons: Vouchsafe divine healing unto my heart which hath been wounded by sin, O Bride of God.

Ode VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

In thee hath human nature found mercy, O merciful Mistress; for thou gavest birth to the Merciful One, O all-pure one. Wherefore, I beseech thee: Have mercy upon my soul!

The ranks of the incorporeal beings, of the martyrs, prophets and Thine apostles, entreat Thee, O Christ: For the sake of her who gave Thee birth, save Thy people from every evil circumstance.

Glory...: O unploughed earth who gavest rise to the Husbandman and Creator of all, through divine understanding show forth as fertile my soul which hath been rendered hard and stony by the passions.

Now & ever...: I have violated the commandments which lead me to God, and without desiring it have become enslaved to wicked passions; wherefore, I entreat thee, O Ever-virgin: Rescue me from their dominion.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

O ye faithful, let us praise the Virgin Mother and Maiden, the object of the veneration of the heavenly hosts and the all-praised exaltation of our souls: Rejoice, O thou who didst conceive the Creator of the angels in thy womb! Rejoice, cleansing of those who fall, who gavest flesh to God the Word! Rejoice, O Bride unwedded!

Ode VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

By thine ineffable birthgiving thou hast vouchsafed unto us ineffable things, O Theotokos; wherefore, deliver me from terrifying torment, and fill me with ineffable joy, that I may ever hymn thee who art most hymned.

Having wasted my life in slothfulness, I have become barren, and I fear interrogation and the unquenchable fire of Gehenna. O Theotokos who gavest birth to the unbearable Fire, by thy supplications persuade Him to deliver me.

Glory...: Surpassing all wonders is the miracle of thy birthgiving, O pure Virgin; wherefore, I cry unto thee, O Theotokos: Show forth upon me the wonders of thy mercies; deliver me from the coming wrath, and save me.

Now & ever...: O Christ my Savior, for the sake of her who gave Thee birth have pity on me who have lived in slothfulness and have spurned Thy holy laws and Thine honored precepts, in that Thou art a beneficent and greatly merciful God.

Ode VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Give life to my soul, for it is dying; raise it up, for it hath fallen; heal it, for it hath been wounded. Grant peace to my mind; still thou the waves of temptations, O Virgin; and save me who cry: Ye children, bless; ye priests, hymn; ye people, exalt Him forever!

Like the thief I cry out to Thee: Have mercy upon me, O Thou Who lovest mankind! Like the harlot, I weep and cry aloud: I have sinned like the prodigal of old! For the sake of the Theotokos accept me, a wretched penitent, that with zeal I may cry out to Thee: Ye priests, hymn; ye people, exalt Him supremely forever!

Glory...: As befitteth a servant, I cry out to thee, O most hymned Theotokos: With the countless noetic hosts, with the prophets and the venerable, the apostles and the martyrs, make thou entreaty for all men who chant in godly manner: Ye priests, hymn; ye people, exalt Him supremely forever!

Now & ever...: O most immaculate Theotokos, thou art more honorable than the angelic ranks of heaven, for through thy virginal womb which knew not wedlock thou gavest birth to their Creator and Lord in two natures, without confusion or change, incarnate in a single Hypostasis, O Theotokos.

ODE IX

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we the faithful magnify the all-pure Theotokos.

O divine couch of Solomon, upon which God hath rested, and who art now surrounded by sixty mighty utterances from the divine Scriptures: By thy power, O pure Ever-virgin, preserve me unharmed, who am ever surrounded by myriads of demons.

O thou who pourest forth divine sweetness, O thou who hast given birth to the Sweetness of all, sweeten thou my soul which hath become bitter through the venom of the serpent, by thy mediation ever removing bitter harm from me, O unashamed intercessor for the faithful.

Glory...: O Jesus, thou Sun of glory, enlighten my wretched soul through the entreaties of the pure divine Maiden who gave Thee birth, of the incorporeal ministers, Thine honored apostles, the holy hierarchs and prophets, Thy chosen martyrs and the venerable.

Now & ever...: Wholly condemned and at a loss what to do, I fear Thy dread second coming, O only King and Lord; wherefore, before the end I cry unto Thee: For the sake of her who gave Thee birth take pity upon me and save me, O Merciful and Good One Who lovest mankind.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VIII—

Look upon my lowliness with Thy compassionate eye, O Lord, for my life will reach its end in a little while, and there will be no salvation for me because of my works. Wherefore, I pray: Look upon my lowliness with Thy compassionate eye, O Lord, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

The Judge is coming! Take care, O my soul, and consider the hour of that dread day; for He is without mercy for those who have shown no mercy. Wherefore, before the end cry out: Have pity on me, O Savior, Who alone art sinless!

Glory..., Now & ever...: Theotokion—

Pondering what was mystically commanded, the incorporeal one made haste to stand forth in the house of Joseph, saying to her who knew not wedlock: "He Who bowed down the heavens in His condescension will be wholly and immutably contained within thee. And seeing Him taking on human form in thy womb, with awe I cry unto thee: Rejoice, O Bride unwedded!"

After the second chanting of the Psalter, these sessional hymns, in Tone VIII—

Pondering that dread day, be vigilant, O my soul, lighting thy lamp and feeding it with oil; for thou knowest not when the cry will come upon thee, saying: "Behold, the Bridegroom!" Wherefore, watch thou, O my soul, lest thou slumber and remain knocking without, like the five virgins; but watch and wait, that thou mayest meet Christ with rich oil, that He may grant thee the divine bridal-chamber of His glory.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Like the harlot I fall down before Thee, that I may receive remission; and instead of myrrh I offer Thee tears from the depths of my heart,

that Thou mayest take pity on me as Thou didst her, O Savior, and grant me cleansing of my sins: For like her I cry to Thee: Deliver me from the mire of my deeds!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today this church is illumined with heavenly light; for therein the angelic armies rejoice, and with them the souls of the righteous are filled with gladness at the memorial of the passion-bearers. Through their prayers, O Christ, send down peace and great mercy upon Thy world.

Glory..., Now & ever...: Theotokion—

Rejoice, thou portal of the King of glory, through which the Most High alone passed, and which He sealed, unto the salvation of our souls!

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

How long, O my soul, shalt thou live in negligence? How long shalt thou languish in despair? Rouse thyself from the sleep of despondency, O wretched one, pondering thy works; groan and tremble before the sentence of the just Judge, to Whom thou must needs give answer in that hour. How wilt thou be delivered from the burning fire which awaiteth thee who remainest incorrigible? Before the end, cry unto the Judge: Grant me remission of transgressions, O Savior, for Thou alone art long-suffering!

Before the end, bring thou the groaning of the publican and the lamentation of the harlot unto Him Who knoweth thy hidden deeds, O my soul, and cease not to make confession with lamentation and weeping, with fasting and vigils, crying out in prayer: "I have sinned! Cleanse me, O Savior, through the supplications of Thine angels, and save me, in that Thou art compassionate!"

Glory..., Now & ever...: Theotokion—

O pure and blessed one, who art full of the grace of God: With the heavenly hosts, the archangels and all the incorporeal beings unceasingly make supplication for us unto Him Who in the lovingkindness of His compassions was born of thee, that before the end He grant us forgiveness and cleansing of our sins, and amendment of life, that we may find mercy.

ODE I

Canon of repentance to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Deliver me from Gehenna, which I have earned by mine unseemly deeds, O Deliverer, and in my mind enkindle the divine fire of Thy love.

I have made myself subject to the passions. I have become benighted, and shown myself to be irrational, though I was honored with the ability to speak. O Lord, by the judgments which Thou knowest grant that my soul may arise, and save me!

Martyricon: Afflicted with wounds, your bodies showed forth your upright and unbreakable character and your love for the Creator, O martyrs most lauded and crowned.

Martyricon: The rivers of blood which flowed from the bodies of Thy holy and glorious athletes drowned the thorns of the madness of idolatry by Thy power, O Compassionate One.

Theotokion: O pure one, cure me of the passions of soul and body, who am cruelly afflicted by deadly sin, that with faith I may ever call thee blessed.

Another canon, of the holy incorporeal angels, the composition of Theophanes, in the same tone—

Irmos: Same as the foregoing.

As the chief leaders of the holy angels, radiantly delighting in the vision of God, in our behalf entreat the Savior, the Bestower of good, O archangels. *Twice*

Beset by violent passions, we, the faithful, now flee to you as our intercessors, O divine archangels. Earnestly entreat now the Master in our behalf.

Theotokion: Be thou a refuge, haven, bulwark and intercessor for me, O Virgin Mother of God, who gavest birth in the flesh unto God, the most compassionate Deliverer.

ODE III

Canon of Repentance

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

With what eyes shall I, who have kept not one of Thy commandments, gaze upon Thee, O Christ my Savior? How shall I stand before Thine unbearable throne to give answer for my countless evils?

Stretching forth the hands of Thy compassions, accept me as of old Thou didst the prodigal who had likewise enslaved himself to the dishonorable passions, for I too have departed far from Thee, O all-good Jesus Who lovest mankind.

Martyricon: Having established yourselves upon the rock of the understanding of God, O martyrs and passion-bearers of Christ, with the sword of the Faith ye cut off the thorns of ignorance at the root, and produced the fruits of suffering.

Martyricon: Let the martyrs be praised: the unshakable pillars of the true Faith, the all-splendid ornaments of the Church, the most sacred lambs of Christ, who were slaughtered of their own will.

Theotokion: I have acquired thee as a mediator amid perils, O all-holy one; and after God I have thee as my tireless intercessor. May I find thee delivering me from all condemnation on the day of judgment, O all-pure one.

Canon of the Angels

Irmos: Same as the foregoing.

Adorned with the multifarious gifts of the angelic rank, O supreme commanders, in that ye are leaders of the hosts, by your intercessions keep the Churches of Christ steadfast. *Twice*

Crowned now with the beauties of Orthodoxy and wielding the sword of God's good pleasure, O divine archangels, deliver the fullness of the faithful from perils, in that ye are right glorious divine intercessors.

Theotokion: Thou wast the divine tabernacle of Life incorruptible, O pure Mother who alone among the ages wast revealed as virgin; wherefore, by thy supplications guide me unto life, who am in the shadow of death.

ODE IV

Canon of Repentance

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Great is the struggle when the soul is parted from the body; and dreadful the trembling when the Judge taketh His seat and sinful men are condemned! Woe is me! What shall I do when I am condemned?

Possessed of a heart full of defilements and a burden of sin which is almost unbearable, I flee to Thy compassions, O Master. Despise me not, but take pity on me, I pray!

Martyricon: Your death was shown to be precious in the sight of God, O valiant passion-bearers; for though afflicted with myriads of pangs and wounds, ye did not deny Him.

Martyricon: The enemy was wounded by the wounds of the martyrs, and his vaunted pride hath fallen. Magnified is He Who bestowed crowns upon them, glorified with hymns divine.

Theotokion: With faith I entreat thee, O Theotokos, the pure receptacle of the Master: Cleanse me of every defilement, and show me to be the abode of the all-accomplishing divine Spirit.

Canon of the Angels

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O ye two who now lead the assembly of angels, from all misfortunes save those who have recourse to your protection. *Twice*

O beholders of the effulgence and benefactions of the Godhead and most glorious supreme commanders, enlighten now your flock.

Theotokion: The divine armies of incorporeal beings glorify thee in sacred manner, O most immaculate Mother of God; for thou gavest birth to their Creator.

ODE V

Canon of Repentance

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

With mine evil ways I have embittered Thee, O Lord, committing unseemly acts; but have pity on me who repent, and save me.

Possessed of a mind which doth not recoil from evils, I have no sense of my foolishness. Resolve my perplexity, O Jesus, and save me.

Martyricon: The Bestower of light set you like stones brilliant in the knowledge of God and dispelling the darkness of deception, O divine martyrs.

Martyricon: Ye set the laws of God against the wicked laws, and preaching God, ye earnestly willed to be slain for His sake.

Theotokion: Mortify the movements of my flesh, O pure Maiden, who by thy birthgiving slew the living sin of our first parent.

Canon of the Angels

Irmos: Same as the foregoing.

Standing round about God, and illumined with the rays emitted by Him, O supreme commanders, preserve ye your flock. *Twice*

As mediators of deliverance for all, pray ye to our Master and God, that He grant us deliverance.

Theotokion: O most pure one, we call thee the mystical myrrh, who gavest birth in the flesh unto God Who poureth forth gifts of sweet fragrance.

ODE VI

Canon of Repentance

Irmos: Thou didst cause Jonah to sojourn alone within the sea monster, O Lord. Save me, who am caught in the nets of the enemy, as thou didst save him from corruption.

O Christ, Bestower of light, shine forth the solar light of repentance upon me who am in the darkness of transgressions, that I may hymn Thy goodness.

I ever tremble before Thy dread judgment-seat, yet, ever in thrall to wicked habits, I do not put away mine evil deeds. Set me aright, O Christ, that I may hymn Thy goodness.

Martyricon: The choirs of the martyrs of Christ suffered, vanquished the hordes of the demons, and united themselves in joy to the angelic choirs. By their supplications, O Lord, save Thou our souls.

Martyricon: Thou didst show Thy martyrs to be mighty in Thy power, O Lord, and they cast down all the power of him who of old caused man to fall. By their supplications, O Lord, save Thou our souls.

Theotokion: That I may ever glorify thee with cries of thanksgiving, O most immaculate one, drive the darkness from my soul and by the light of repentance release me from dark offenses.

Canon of the Angels

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

O beholders of God, who have been vouchsafed to stand unwaveringly before the dread throne, ye now delight in the effulgence of the Holy Trinity. Pray ye, O archangels, that those who have recourse to you may be delivered from perils and sufferings. *Twice*

O archangels who behold God, most glorious Michael and Gabriel, pray ye, that those who hymn you in song may receive the hospitality of the Master, everlasting joy and divine splendor.

Theotokion: Let the divinely beauteous Virgin Theotokos be glorified as the animate bridal-chamber of the Master, a lily radiantly resplendent with the brilliant beams of virginity amid a riot of thorns.

ODE VII

Canon of Repentance

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Grant me sighs, O Christ, as once Thou didst to the publican, washing away the filth of mine evils as Thou didst for the harlot; and have pity on me, O Compassionate One. O God of our fathers, blessed art Thou!

With the oil of sincere repentance heal me who have fallen among soul-destroying thieves and am grievously wounded, O Savior, and with pity move me to chant unto Thee: O God of our fathers, blessed art Thou!

Martyricon: Ye died to the world, O valiant passion-bearers, and in nowise denied the life-bearing Christ, Who underwent death, but as ye suffered, ye chanted: O God of our fathers, blessed art Thou!

Martyricon: Confessing the one nature of the Trinity in three Hypostases, O wise passion-bearers, ye set at nought the falsehood of idolatrous polytheism, chanting: O God of our fathers, blessed art Thou!

Theotokion: God, the Word of God, making His abode in thy womb, O pure Virgin Mother, revealeth thee as the helper of all the oppressed, who cry: O God of our fathers, blessed art Thou!

Canon of the Angels

Irmos: Same as the foregoing.

The Benefactor of all bestowed upon you many-faceted grace, O divine supreme commanders. Save ye now the Church which singeth to Him: O God of our fathers, blessed art Thou! *Twice*

Strengthened by the power of Him Who seeth all things, ye manifestly watch over all the ends of the earth and save all who chant with faith: O God of our fathers, blessed art Thou!

Theotokion: Having thee as a haven of salvation, O Virgin Theotokos, we flee the tribulations and tumults of life, crying out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Canon of Repentance

Irmos: The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, hymn ye and exalt Him supremely for all ages!

O Savior, despise me not who am led astray by the love of carnal pleasures, who have foolishly estranged myself from Thee, O Word, and likened myself to all the beasts; and converting me before the end, save me.

In nowise do I leave off sinning, nor do I ever turn from my ways, but, wretch that I am, I cry: I have sinned against Thee, O Lord! Have mercy on my hardened soul, O Compassionate One!

Martyricon: Baptized in the streams of your blood, O valiant passion-bearers of the Lord, ye were not defiled by further pollutions; and, crowned, ye join chorus unceasingly with the angels.

Martyricon: Enlivened by the hope of things to come, the valiant martyrs of piety endured the cruelty of tortures; and having died, they stand forever before the throne of the Master.

Theotokion: Thou art the confirmation of those who stand and the setting aright of those who have fallen, O Virgin; wherefore, raise me up who have fallen, that I may glorify thee, who art blessed and full of joy.

Canon of the Angels

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

The angels who stand before Thee and hymn Thine ineffable and unutterable glory, and who pray now to Thee, O Christ, do Thou accept forever. *Twice*

O Christ, Who alone art good, accept the angelic armies who pray now for us and hymn Thee forever.

Theotokion: With thy most radiant brilliance thou dost enlighten those who hymn thee with faith, O Mother of God, and praise thee for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

As Thou didst cleanse the harlot of old, who fell down before Thee in tears, O Savior, and as Thou didst justify the publican who merely sighed, O Word, and as Thou didst accept Manasseh and hadst mercy on the penitent David, O Thou Who lovest mankind, so do Thou accept and save me.

Sigh and shed tears, O my soul; abandon thy former offenses, and fall down before Him Who clearly knoweth thy hidden deeds, and cry out with fervor: I have sinned against Thee, O Lord! Freely take pity on me, O greatly Merciful One, in Thy great compassion.

Martyricon: The divinely illumined passion-bearers, who suffered patiently on earth, have now received the sure inheritance of the kingdom, and, rejoicing, they partake of the delight of paradise. By their supplications, O Christ God, grant us a share in Thy glory.

Martyricon: Ye were shown to be beacons shining with the light of the never-waning East, O all-wise ones; and ye destroyed the night of ungodliness, and with sacred rays have illumined all who magnify your splendid feast, O passion-bearers.

Theotokion: O Mistress, portal of the Light, enlighten the eyes of my heart which the thick darkness of sin hath benighted; and send down

upon me a ray of repentance, O pure one, and by thy mediation free me from everlasting fire.

Canon of the Angels

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Show now Thy Church to emulate in virtue the choirs of the incorporeal beings, guarding Thy flock with the angels, O Christ. *Twice*

Pray ye, O most glorious angelic helpers, that salvation be given by God to the souls who flee beneath your protection.

Theotokion: Holding in thine arms Christ, the Sun of righteousness, O Virgin, thou didst shine forth like the dawn upon those had become lost in the darkness.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VIII—

When I bring to mind the multitude of the evils I have done, and come to consider the dread trial, seized with trembling I flee to Thee, the God Who loveth mankind. Wherefore, disdain me not, I pray Thee, O only Sinless One; grant compunction to my lowly soul before the end, and save me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Grant me tears as once Thou didst to the sinful woman, O God, and vouchsafe that I may wash the feet which have freed me from the path of deception, and that a pure life wrought for me by repentance I may offer Thee as myrrh of sweet savor, that even I may hear Thy longed-for voice saying: Thy faith hath saved thee. Go in peace!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: What shall we call you, O saints? Cherubim, for Christ rested on you. Seraphim, for ye glorified Him without ceasing. Angels, for ye rejected your bodies. Powers, for ye work miracles. Many are your names, and great your gifts. Pray ye that our souls be saved.

Glory..., Now & ever...: Theotokion—

Those in heaven hymn thee, O joyous Mother unwedded, and we glorify thine inscrutable birthgiving. O Theotokos, pray that our souls be saved!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING
AT THE LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Heal Thou the sufferings of my soul, O Christ, Thou only Physician of souls and bodies; and washing me with streams of compunction, wholly cleanse me, in that Thou art compassionate.

Surrounding the throne of the worshipful Godhead, the thrones, cherubim, principalities and authorities, and the rest of the incorporeal ranks sing in sacred manner.

Martyricon: Afire with the burning of Christ's love, the athletes remained unconsumed in the midst of the fire, burning up the thorns of impiety with grace divine.

Glory...: O all-holy Trinity, ruling Unity: Deliver Thy servants from unquenchable fire at the entreaties of Thine incorporeal divine hosts, and vouchsafe us Thy kingdom.

Now & ever...: O thou who art full of the grace of God, Isaiah once foresaw thee as a scroll whereon by the finger of the Father the Word was ineffably written Who recordeth us in the books of life.

MONDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

I have acquired neither compunction, nor a well-spring of tears, nor fervent confession, nor weeping which washeth me clean, nor humility of heart; I have been neither an emulator of the publican, nor of the harlot, nor of the prodigal son. How, therefore, shall I find remission for my many sins? But in the judgments which Thou knowest, save me, O Christ.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

I have made myself foreign to every commandment of God; in every way I have neglected higher virtue; I have mindlessly wasted my whole life in slothfulness; and I have committed every unseemly and iniquitous act in fornication. Wherefore, as Thou art compassionate, O Christ, have pity, and freely save me.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

In Thine anger rebuke me not who am the work of Thy hands, and who with my foolish mind have torn myself away from goodness, O Thou Who lovest mankind, and Who in the abyss of Thine ineffable compassion wast for my sake well-pleased to become like unto me. But through the supplications of Thine Ever-virgin Mother, O Word, vouchsafe me divine conversion, in that Thou art God.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great Forerunner John, in the same tone & melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O blessed Forerunner John, with love ever return my lowly soul to the Lord, and by thy sacred mediations quench for me the fire of pleasures, guiding me to the fulfillment of the precepts of God, and truly cleansing the senses of my heart, that I may glorify thee.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O most lauded Forerunner John, thou offspring of a barren woman, pure orchard of the Master and adornment of men, divine preserver of my lowly soul: By thy supplications and aid grant me readiness to forgive, delivering me from the wiles of the serpent and his wicked treachery and attacks.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Wholly delightful and full of divine bliss, O ever-glorious one, thou hast gladdened all who come to thee with faith, delighting the senses of our souls and bodies, ever releasing us from infirmities and tribulations, from the assaults of evil, and soul-corrupting pleasures.

Glory..., Now & ever...: Theotokion—

With faith I hasten to thy protection, O pure Theotokos. Save me from perils and misfortunes, from the confusion of the passions and the malice of the demons. For, possessed of an abyss of mercy, thou hast been shown to be a mediatress of salvation, O Mistress who gavest birth to the only merciful, most compassionate and greatly loving God.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone VIII—

The angels unceasingly hymn Thee, the King and Master; and I fall down before Thee, crying like the publican: Cleanse me, O God, and have mercy upon me!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

As thou art immortal, O my soul, let not the waves of life cover thee, but rise up, crying out to thy Benefactor: Cleanse me, O God, and save me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

OCTOECHOS — TONE VIII

Martyricon: O martyrs of the Lord, entreat ye our God, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we beseech you.

Glory..., Now & ever...: Theotokion—

Rejoice, thou boast of the world! Rejoice, temple of the Lord! Rejoice, mountain overshadowed! Rejoice, refuge of all! Rejoice, golden candlestick! Rejoice, honored glory of the Orthodox! Rejoice, Mary, Mother of Christ God! Rejoice, paradise! Rejoice, divine table! Rejoice, tabernacle! Rejoice, golden jar! Rejoice, thou hope of all!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

We all know thee to be the Theotokos, a well-spring of the waters of prayer, gushing forth in streams upon the souls and bodies of the faithful; wherefore, we unceasingly glorify thee.

In manner transcending nature didst thou give birth to the Word Whose origin is in God [the Father], O Virgin, and hast delivered nature from corruption; wherefore, free me from irrational and unnatural passions.

Glory...: Fields of carnal passions now surround me and grievously vex me. Quickly visit thy servant, O Virgin, and save me from those who afflict me.

Now & ever...: He Who sustaineth, upholdeth and saveth all creation hath appeared, circumscribed, in thine arms, O pure one, and hath restored the human race.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Quell thou the turmoil of the grievous affliction which now besetteth me, O all-pure Mistress, and free me from my transgressions and passions.

Ineffable is the abyss of thy compassions, O all-pure one. Thereby do thou deliver me from transgressions and infirmities.

Glory...: Haste thou, O all-pure one, and visit me who am infirm, and deliver me from grievous illness and every sorrow.

Now & ever...: Magnify the mercy and aid of thy supplications upon me, O all-pure one, and deliver me from perils and tribulations.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O all-pure one, ever show the remembrance of the saints and the cleansing of transgressions to be the purification of my heart.

Grant me salvation of soul and body, O all-immaculate one; impart healing to me who am sick, and deliverance from evils.

Glory...: Set at nought the wiles of the evil demons and the uprisings of the passions, O all-pure one, and grant strength to us who are sick.

Now & ever...: From thy womb hath the Sun of righteousness shone forth and illumined the world, O all-pure one. With His divine rays illumine me also.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

By thy birthgiving have the bonds of death been loosed and the might of corruption bound, O all-holy and most hymned Virgin; wherefore, quickly loose also the bonds of my transgressions and my heavy grief.

Deliver me from the wickedness of the demons and the malice of men, O Mistress, and quickly heal the sickness of my soul and body, O thou who alone gavest birth to the Savior and Lord, the Physician of spirits and all flesh.

Glory...: O all-pure one, thee do I implore as the tongs which held the divine Coal: Utterly consume the every passionate lust of thy servant and my grievous infirmities which are hard to bear, and do thou dry up the torrents of my grief.

Now & ever...: O most pure Mistress, thy Son hath given thee as salvation for all who believe in Him and proclaim Him to be God manifestly incarnate of thee; wherefore, save me from divers misfortunes and tribulations.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Look upon me with thy merciful eye, O Mistress, and quickly deliver me from cruel infirmities, from every affliction and fall which now awaiteth me.

By thine entreaties, O all-pure Mistress, deliver me from mindlessly passionate behavior, from unseemly jealousy, from all evil and the oppression of life.

Glory...: He Who hath created us took form within thee, O Virgin, delivering human nature from corruption; wherefore, by thy supplications deliver me from the temptations which beset me, O pure one.

Now & ever...: Thou wast shown to be the all-pure temple of God Whom naught can contain, O all-pure Mistress. By thy prayers show me to be a temple of His grace, and preserve me unharmed.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made His abode within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore we, the race of angels and men, cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Grievous pangs have I found to be my reward, and, afflicted, I experience the pain of great illness; yet do I entreat thee, O Theotokos: Help me, and quickly grant me health through thy supplications.

O blessed Virgin, refuge of all the faithful who sorrow, rescue me from all temptation and grief, and from the malice of those who envy me, and deliver me from sins and divers ailments.

Glory...: O jar of beaten gold, from whence the life-creating Myrrh hath flowed forth upon the faithful: By thine aid, O pure Theotokos, purge thou my soul and body of infirmities and the defilement of transgressions.

Now & ever...: Unceasingly glorifying the Word Who with the Father and the Spirit is equally without beginning, and Who was ineffably born of thee, O Mother of God, we chant in praise: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

All of us who in faith have recourse to thine aid proclaim the magnitude of thy divers miracles, O Mistress. Save me now from cruel infirmity, from pangs of soul and body, and show me forth as healthy in body, that I may glorify Christ thy Son forever.

Of a sudden the winds of those who envy me have blown and the rivers of the wicked have grievously smitten the house of my mind, O pure Virgin; but repel the assault of all griefs as it were that of the mindlessly raging sea, and by thy supplications grant me stillness for all ages.

Glory...: He Who fashioned the clay body of man and instilled therein an immortal soul, took form in thee, O Virgin, and restoreth it. By thy supplications render Him well and kindly disposed toward me, and grant strength and speedy deliverance to all who sorrow.

OCTOECHOS — TONE VIII

Now & ever...: Illumine with light those who ever glorify thee, O all-pure one, for from thee shone forth the never-waning Light, and thou deliverest thy servants from the dark nocturnal treachery of the demons. Deliver me also from them, and by thy supplications save me from the evils which beset me.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Lift up the horn of the Church, O all-pure one, grant might to the faithful over the heathen, and make firm the scepters of kingdoms.

Bring low those who have been exalted, vanquish the alien hordes which attack us, O pure Virgin, and free thy servants unharmed by them, O Maiden.

Glory...: O only champion of the Orthodox Christians who glorify thee, by thy supplications quickly put to shame the armed Moslems.

Now & ever...: Grant understanding to the choirs of the faithful, O Virgin, strengthening them against enemies visible and invisible, and save them from all sorrow.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VIII—

Look upon my lowliness with Thy compassionate eye, O Lord, for my life will reach its end in a little while, and there will be no salvation for me because of my works. Wherefore, I pray: Look upon my lowliness with Thy compassionate eye, O Lord, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

The Judge is coming! Take care, O my soul, and consider the hour of that dread day; for He is without mercy for those who have shown no mercy. Wherefore, before the end cry out: Have pity on me, O Savior, Who alone art sinless!

Glory..., Now & ever...: Theotokion—

O ye faithful, with hymns let us magnify the Theotokos, the immovable confirmation of the Faith and precious gift for our souls, chanting: Rejoice, thou who contained the Rock of life within thy womb! Rejoice, hope of the ends of the earth and help of the afflicted! Rejoice, O Bride unwedded!

After the second chanting of the Psalter, these sessional hymns, in Tone VIII—

Like the harlot I fall down before Thee, that I may receive remission; and instead of myrrh I offer Thee tears from the depths of my heart, that Thou mayest take pity on me as Thou didst her, O Savior, and grant me cleansing of my sins: For like her I cry to Thee: Deliver me from the mire of my deeds!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

My time on earth cometh to an end, my life passeth by, and Thy dread judgment-seat is made ready, O Savior. Trial awaiteth me, threatening me with fiery torment, with unquenchable flame. Grant me a shower of tears and quench its power, O Thou Who desirest that all men be saved.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Ye were shown to be noetic beacons, O holy martyrs, for by faith ye abolished the gloom of deception, lit the lamps of our souls, and entered with glory into the heavenly bridal-chamber with the Bridegroom. Pray ye now, we beseech you, that our souls be saved.

Glory..., Now & ever...: Theotokion—

O all-pure Virgin Mother of Christ, heal the cruel sufferings of my soul, I pray, and grant forgiveness of the transgressions I have mindlessly committed, for I have defiled my soul and sullied my body. Woe is me! What shall I do at that hour, when the angels separate my soul from by poor body? Be thou then my helper and intercessor, for thee do I, thy servant, have as my hope.

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

Bringing to mind the day and hour of Thy dread, terrible and implacable tribunal, O Master Christ, I tremble like a malefactor. Shameful are the deeds and grievous the acts which I alone have diligently committed. Wherefore, I fall down before Thee with fear and cry out in pain: Through the supplications of Thy Forerunner save me, O greatly Merciful One!

O my soul who art wasting thy life in negligence, arise betimes and lift thine eyes to repentance. Weep bitterly from the depths of thy heart, lest in the life to come thou lament in vain. Restrain thyself, considering the second coming of the Master, and before the judgment condemn thou thyself, and thou wilt then escape the righteous judgment.

Glory..., Now & ever...: Theotokion—

Be thou entreated by the supplications of Thine incorporeal beings and the Forerunner, Thy disciples and prophets, the martyrs and all the saints, and of the Theotokos, Thy good Mother who knew not man. Grant that we may walk in Thy light, and in the lovingkindness of Thy mercy vouchsafe that we may receive Thy kingdom.

ODE I

Canon of repentance to our Lord Jesus Christ & His holy martyrs, the composition of Joseph, in Tone VIII—

Irmos: To Him Who crushed battles with His arm and led Israel across the Red Sea, let us chant, as to God our Deliverer, for gloriously hath He been glorified.

Fill my heart with compunction, O Christ, that with repentance I may enter Thy habitations, and may with confession pray to Thee Who dost release me from my debts.

Loose me from the bonds of my countless evils, O Word, that in repentance I may walk in Thy righteous footsteps which lead me to the divine resting-place of eternal beauty.

Martyricon: The great magnificence of Thy martyrs is exalted to the highest, O Christ; for suffering most gloriously, they were magnified by Thine all-great grace.

Martyricon: By the sprinkling of the divine blood of the holy athletes the blood sacrificed to the enemy in pagan temples was stanched, and those on earth have been sanctified by the grace of the Spirit.

Theotokion: Show me the paths of repentance, O Virgin, and turn me from the way that leadeth to sin, that I may sing to thee, the greatly hymned Mother of God.

Another canon, of the holy & great Forerunner John, in Tone VIII—

Irmos: Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea, and led Israel over to dry land, for He hath been glorified forever.

O Forerunner and preacher of repentance, entreat the Savior and Lord that I may repent with all my soul, and that He enlighten the mind and heart of me who honor thee with love.

As a most comely lamb of the desert, O Forerunner and martyr of Christ, by thy divine supplication to the life of repentance guide me who now abide in the desert of the passions.

By thy mediation free me quickly from the sin which tormenteth me, I pray, O Forerunner, and liberate me from the raging tempest of the demons.

Theotokion: O Mother of the Truth, save me who am cruelly bestormed and oft engulfed by the passions, and steer me to the right calm harbor of salvation.

ODE III

Canon of Repentance

Irmos: My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.

Having washed away the evil pollutions of my heart, O my Christ, in that Thou art good vouchsafe that I may appear blameless before Thee on the day of judgment.

The apostate spirit was able through wickedness to slay me with the sting of sin, O Word; but do Thou Thyself, O Christ, heal me with the life-bearing herb of repentance.

Martyricon: "Let us stand courageously," the passion-bearers cried out one to another, "that no-one may desert the army. As an ally the Lord standeth before us who suffer with valiant mind." *Martyricon:* In hymns let us all honor the faithful martyrs of the Lord, the all-precious stones of the Church, the divine pillars of piety.

Theotokion: O Theotokos, thou righting of the fallen, from the pit of mine evils raise me up who have fallen, and set me firmly upon the rock of the commandments of God, O Mistress.

Canon of the Forerunner

Irmos: Establish Thou our hearts and minds, O Thou Who didst establish the heavens by Thy word, that we may hymn and glorify Thee unto the salvation of our souls.

Let fall upon me drops of repentance, O right glorious martyr and Forerunner of the Lord of all, who in the river baptized the Abyss of lovingkindness.

Ever buffeted in mind by the perilous waves of life, I flee beneath thy protection, O Forerunner of the Savior. Make haste to help me, thy servant.

In my prayers at night I call upon thee, the day-star of the world, O Forerunner blessed of God. Enlighten the senses of my heart.

Theotokion: Accept this salutation from us, O holy Theotokos: Rejoice, thou who gavest birth to the Joy of the world! Rejoice, jar from whence the heavenly Manna hath been given to all the faithful!

ODE IV

Canon of Repentance

Irmos: I heard report of Thee, O Lord, and was afraid; for by the ineffable Counsel of the Godhead, Thou, Who art God eternal, didst issue forth, incarnate, from the Virgin. Glory to Thy condescension, O Christ! Glory to Thy power!

The enemy deceiver beguiled me into sinfully tasting [of the fruit], O Good One, and exiled me far from Thee, and made me prey to his fangs. O only Savior, haste Thou to rescue me!

O Lord, Thou Thyself knowest the hidden and secret things of me who have sinned greatly against Thee. By thy many compassions have pity, O Word of God, and as Thou art full of lovingkindness grant me a purifying time of repentance.

Martyricon: Overwhelmed by tortures as with waves, O martyrs, ye were guided by the steering of Christ to the havens of the kingdom of heaven, and are truly adorned by Him with crowns of victory.

Martyricon: Cultivating the ground of your hearts with piety, O martyrs, ye sowed upon it the seed of confession, and by grace manifestly reaped the comely Grain an hundredfold.

Theotokion: O most hymned Mistress, with all joy fill thou the mind of me who sing aloud unto thee, granting me goodly tears, occasion for repentance, and an understanding of salvation.

Canon of the Forerunner

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

I weep for myself, who ever have a life uncorrected. O Forerunner, save and have pity on me who am perishing in my sins.

In thy supplications and entreaties, O blessed one, may I find thee to be a helper strengthening my soul and illumining my mind.

O Forerunner of the Savior, to the harbor of divine understanding steer me who am engulfed and put imperiled by the tempest of offenses.

Theotokion: O all-pure one, who gavest birth to Him Who raised up our abased nature, having humbled me who live in arrogance of mind, save me.

ODE V

Canon of Repentance

Irmos: O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss: disperse the gloom of my soul, and grant me the light of Thy commandments, O Word, that, rising early, I may glorify Thee.

O Creator of all, Who purified the harlot and the lepers by Thy command, cleanse Thou my lowly soul of defiling sin, and make it beautiful with garments of light, I pray, O Master.

O Christ God, Who hast released me from the bonds of my many transgressions, guide me, that without hindrance I may walk Thy paths, that, parted from the flesh and dwelling in the holy mansions, I may glorify Thee.

Martyricon: Having woven for themselves robes of glory, and arrayed themselves beautifully therein, the martyrs dwell in joy in the kingdom on high, adorned with beautiful crowns of victory.

Martyricon: O wise martyrs, ye right wisely traded fleeting things for those which are permanent; for, beset by the afflictions of divers tortures, rejoicing, ye attained unto the true expanse of the kingdom of heaven.

Theotokion: O holy Theotokos, who gavest birth in the flesh to the holy Word Who alone resteth in all the saints: Sanctify my mind, which ever remaineth in wicked deeds.

Canon of the Forerunner

Irmos: O Lord Who by divine knowledge brought the ends of the earth into the light out of the night of ignorance, enlighten me with the dawning of Thy love for mankind.

As the luminary of the Sun of righteousness, O glorious Forerunner, enlighten me who am astray in the night of life.

At the trial to come, when I must needs stand before the Lord, may I find thee to be an intercessor, O Forerunner, rescuing me from dread condemnation.

O ever-hymned one, on the rock of the will of God establish me who am imperiled and buffeted by the temptations of the demons.

Theotokion: In that thou art higher than all creation, O Ever-virgin Mother of God, show me to elude the snares of the enemy.

ODE VI

Canon of Repentance

Irmos: As Thou didst deliver the prophet from the uttermost abyss, O Christ God, in that Thou lovest mankind deliver me from my sins, and direct my life, I beseech Thee.

Accept me who repent, as once Thou didst the Ninevites who believed in the divine preaching of Thy prophet, O Christ, and guide Thou my life, I pray Thee.

Drowning amid many transgressions, O Christ, I sigh like the publican, shed tears like the harlot, and like Peter cry out: Grant me a helping hand, and save me!

Martyricon: As beacons of divine radiance, O martyrs, with the rays of your suffering ye ever illumine the earthly world and drive away the deep darkness of deception.

Martyricon: Having found a most blessed end, O most holy martyrs, ye ever worship the blessed God, delighting in His effulgence.

Theotokion: The jar containing manna once prefigured thee, O Theotokos; for thou didst bear Christ, Who hath rained the manna of understanding upon all who honor thee.

Canon of the Forerunner

Irmos: Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

With the scythe of true repentance clear thou my whole heart, O all-wise John, making it fertile with the virtues.

Attacked by the sea-monster of perils, I cry to thee from the depths of my heart, O Forerunner: Free me from grievous pain!

Repent with fervor, O my soul! Lo! the trial cometh! Rise up, crying aloud: O Jesus my God, for the sake of Thy Forerunner have pity on me!

Theotokion: We pray thee, O pure one, who at thy word alone gavest birth in the flesh to the Word: Deliver our souls from the snares of the enemy.

ODE VII

Canon of Repentance

Irmos: Blessed art Thou, O God of our fathers, Who by Thine Angel didst save the youths from the fire and transformed the thundering furnace into dew!

Conceived and born in iniquities, I have sinned more than all men, O Compassionate One. Grant me the time to obtain justification.

Like the Pharisee of old I have foolishly exalted myself, and have sustained a grievous fall; and seeing me, the adversary rejoiceth. O Word of God, disdain me not!

Martyricon: The council of the honored martyrs, the invincible army, the holy regiment, who were brave on earth, have been enrolled in the city of the heavens.

Martyricon: Having willingly passed through the suffering which winneth immortality, O martyrs, ye pour forth a stream of healings which driveth away the sufferings of men.

Theotokion: In manner past cause thou gavest birth to the Cause of all, Who in the superabundance of His goodness became man. Wherefore, together we call thee blessed, O pure one.

Canon of the Forerunner

Irmos: O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by Thy word: blessed art Thou forever!

O Forerunner, who prepared the ways of the Lord, guide thou my steps unto Him, that I may cry out: Blessed art Thou, O God of our fathers!

O herald of the Light, enlighten my soul, and from cruel darkness and burning Gehenna deliver me who flee to thee with undoubting soul.

As the fruitful offspring of a barren woman, O wise Baptizer of Christ, by thy supplications transform the barrenness of my heart to fruitfulness.

Theotokion: O chosen ewe-lamb of the Word of God, entreat God Who became incarnate of thee, that at the dread hour He number me with His chosen sheep.

ODE VIII

Canon of Repentance

Irmos: O Thou Who coverest Thy chambers with waters and settest the sands as a bound for the sea: Thee doth the sun hymn; Thee doth the moon glorify; and unto Thee doth all creation offer a hymn forever, as to the Creator of all.

Thou hast defiled thy hands with all manner of malefactions, O my soul. How canst thou lift them up, conversing with God? And thy feet, which hasten to shameless deeds, thou hast rendered useless. Take care to walk with repentance the paths of salvation.

I have never abode in Thy commandments, O good Lord, nor have I done Thy will for even a single day. What eyes can I raise to Thee Who rendereth just judgment and shalt send the guilty into the fire of Gehenna?

Martyricon: Ye extinguished the burning furnace of polytheism, O wise athletes, pouring forth your blood, unjustly shed, like so much water, out of love for the Creator; wherefore, ye have inherited a torrent of delight.

Martyricon: Enduring the severing of your hands and feet, ye transcended your lowly earthly bodies, as though it were others who were suffering, O holy ones; wherefore, ye have now been vouchsafed life on high forever.

Theotokion: Buffeted by the tempest of sin, I cry to thee, O pure Mistress: By thy mediation steer me to saving repentance and the most calm haven, that I, who am ever benighted by sloth, may behold the light of salvation.

Canon of the Forerunner

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn, ye priests, and exalt supremely for all ages!

O Baptist, entreat the Lamb of God Who taketh away the sins of the world, and Whom thou didst point out to all, that He slay my passions and save my soul.

Ease thou the burden of my soul and do battle against those who make war upon me, O Baptist of the Lord; and show me to be unscathed by their malice.

Fleeing, thou didst withdraw and make thine abode in the trackless wilderness, O prophet; wherefore, I beseech thee: Quickly lay waste to the passions of my soul.

Theotokion: O Virgin, thou art the vine which gave rise to the ripe Cluster, and now givest me the drink of compunction. Take away the drunkenness of mine evils.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: Blessed be the Lord God of Israel, Who hath exalted the horn of salvation for us in the house of David His child, wherein the Dayspring from on high hath visited us, and directed us to the path of peace.

That, saved, I may magnify Thee with thanksgiving, O Christ, mercifully regard me, whose shoulders have received many stripes, and heal them, pouring forth wine and oil upon them — the knowledge of Thy lovingkindness, O Savior.

As Thou didst deliver from murder and evils the good thief who cried out to Thee, and as Thou didst have compassion for the harlot who wept, have mercy upon me, the despairing, O Savior as Thou didst Thy great disciple Peter and David the prophet.

Martyricon: Conforming to the passions of Him Who suffered for our sake, O passion-bearers, with Him ye now send up glory together, deified by divine communion, resplendent with rays that outshine the material sun, and enlightening the hearts of the faithful.

Martyricon: The virtue of the holy athletes shone forth, and every city is truly enriched in faith, possessing them as treasures which cannot be stolen away, which abundantly emit the grace of all-glorious miracles. Let us hymn them as our fervent intercessors.

Theotokion: With the brilliant lightning-flashes of the Son of God Who issued forth from thy womb, O most immaculate one, enlighten those who hymn thee with faith; and by thine intercession rescue us from the darkness devoid of light, and from everlasting torment.

TUESDAY MATINS

Canon of the Forerunner

Irmos: Thy birthgiving, O Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us, the faithful, do we magnify with unceasing hymnody.

When I must needs stand before Thy dread throne, O Word, and the penalty for my acts will be assessed, what answer shall I find, wretch that I am? For the sake of Thy Baptist, O Lord my God, have pity on me then.

As the voice of the Word, direct my cries unto God, O all-wise Baptist, and deliver me from the evil of the demons and the temptations of men, that I may call thee blessed, as is meet.

Nurture me with the immortal food of Christ's commandments, and give me the drink of life to consume, O prophet and Forerunner; and present me, saved, who flee under thy protection, to stand before God.

Theotokion: O pure and all-glorious Virgin Mistress, with the Forerunner entreat thy Son and King, that He save from all need those who with faith call thee blessed.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VIII—

When I bring to mind the multitude of the evils I have done, and come to consider the dread trial, seized with trembling I flee to Thee, the God Who loveth mankind. Wherefore, disdain me not, I pray Thee, O only Sinless One; grant compunction to my lowly soul before the end, and save me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Grant me tears as once Thou didst to the sinful woman, O God, and vouchsafe that I may wash the feet which have freed me from the path of deception, and that a pure life wrought for me by repentance I may offer Thee as myrrh of sweet savor, that even I may hear Thy longed-for voice saying: Thy faith hath saved thee. Go in peace!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Ye struggled greatly, O saints, valiantly enduring tortures at the hands of the iniquitous; and though ye have passed from this life, ye still work wonders in this world and heal those made sick by their passions. O holy ones, pray ye that our souls be saved.

Glory..., Now & ever...: Theotokion—

Thy shelter is spiritual healing, O Virgin Theotokos; for, having recourse unto it, we are delivered from spiritual infirmities.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

As Thou dost possess an abyss of lovingkindness, O Christ, dry up the abyss of my transgressions; and with tears of compunction transform my hardened soul.

O divine Baptist who of old baptized Christ in water, by thine entreaties impel me to the haven of repentance, for I am tempest-tossed by the threefold billows of the passions.

Martyricon: Having quenched the fire of the madness of idolatry with your blood, O holy passion-bearers, ye ever pour forth streams of healings, curing divers passions.

Glory...: O unoriginate Father, Son and divine Spirit, through the supplications of the Baptist ease the chronic sufferings of my soul, I pray, and save me, Thy servant.

Now & ever...: By thine entreaties, O all-pure Theotokos, from the ignominy of the passions and cruel torment in hades deliver us who piously call thee blessed.

OCTOECHOS — TONE VIII
ON TUESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VIII: Spec. Mel.: "The martyrs of the Lord..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

When Thou wast nailed to the Cross, Thy hands and feet run through, Thy holy side was pierced, pouring forth drops of blood and water, divine salvation, All-good One, that Thou mightest wash away my defilement and pollution. Glory to Thy goodness, O most Compassionate One!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst endure suffering, O Master, that Thou mightest bestow dispassion upon all who worship Thy sufferings and voluntary sacrifice — the spear, nails and reed, which Thou didst endure with long-suffering of Thine own will — that for the sake of Thy sufferings, O Lord, Thou mightest win dispassion for me.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The unblemished heifer, beholding her Bullock uplifted upon the Tree of His own will, cried out with compunction, lamenting: "Woe is me, O my Child most beloved! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, O most Beloved!"

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Theotokos, in Tone VIII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

"I cannot bear to see Thee asleep upon the Tree, Who givest wakefulness to all, that Thou mightest give divine and saving watchfulness to those who have fallen into most pernicious sleep through the fruit of disobedience!", the Virgin, whom we magnify, said, weeping.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

"Up upon the Cross did the unrighteous council lift Thee, the Lamb Who taketh away the transgressions of the world, and they pierced Thy side with a spear, and ran Thy hands and feet through with nails, O Long-suffering One. O the wicked savagery! O the audacity!", weeping, the all-pure one cried with compunction.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

"What is this thing that I now behold, O Master? Thou Who all-wondrously holdeth all creation in the palm of Thy hand art suspended unjustly upon the Tree as a lamb, O Word of God, hung there by disobedient servants. O the patience! O Thy goodness, O most Compassionate One!", the all-immaculate one said, weeping.

Glory..., Now & ever...: Stavrotheotokion—

When the Ewe-lamb and Virgin beheld Thee, her Lamb, led to the slaughter, she followed after Thee with tears, and cried aloud: "Whither dost Thou hasten, O my Child? Let me go with Thee, O Jesus most sweet, for I cannot bear not to see Thee, O my Jesus!"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone VIII—

O Christ God Who wast uplifted upon the Cross, Thou didst save the human race. We glorify Thy sufferings!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thou wast nailed to the Cross, O Christ God, and didst open the gates of paradise. We glorify Thy divinity!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

TUESDAY VESPERS

Martyricon: Thy martyrs, O Lord, were no longer mindful of the things of life, but ignored their tortures for the sake of the life which is to come, and were shown to be inheritors thereof; wherefore, they rejoice with the angels. By their supplications grant great mercy to Thy people.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "O Lord, though Thou didst stand forth before the tribunal ..."—

O Lord, when the sun beheld Thee, the Sun of righteousness, hanging upon the Tree, it hid its rays, and the moon changed its light to darkness. And Thy most immaculate Mother was wounded in her womb.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON TUESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Beset by many perils, I flee unto thee, seeking salvation. O Virgin Mother of the Word, save me from every grievous and cruel circumstance.

Assaults of the passions disquiet me and fill my soul with great despondency. Bring peace to me with the tranquility of thy Son and God, O most immaculate Maiden.

Glory...: I entreat thee, O Virgin who gavest birth to God the Savior, that I may be delivered from grievous circumstances; for, fleeing now unto thee, I raise unto thee my soul and mind.

Now & ever...: In that thou art good, O only Mother of God who gavest birth to Him Who is good, unto me who am sick in body and soul vouchsafe divine visitation and providence.

ODE III

O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

I count thee the intercession and protection of my life, O Virgin Theotokos. Guide me to thy haven, O cause of good things, confirmation of the faithful, who alone art most hymned.

I beg thee to quell the tumult of my soul and the tempest of my grief, O Virgin; for thou gavest birth to Christ, the Origin of tranquility, O Bride of God who alone art all-praised.

Glory...: O thou who gavest birth unto the Benefactor, the Cause of good things, pour forth the riches of beneficence upon all; for as thou gavest birth to Christ Who is mighty in strength, thou art able to accomplish all things, O thou who art blessed of God.

Now & ever...: When I am wracked by cruel afflictions and painful sufferings, O Virgin, do thou help me; for I know thee to be an inexhaustible and never-failing treasury of healings, O all-immaculate one.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O Bride of God, who gavest birth to the Lord and Helmsman, still thou the tumult of my passions and the tempest of my transgressions.

O thou who gavest birth to the compassionate Savior of all who hymn thee, bestow the abyss of thy lovingkindness upon me who invoke thee.

Glory...: Delighting in thy gifts, O all-pure one, we chant hymnody of thanksgiving unto thee, knowing thee to be the Mother of God.

Now & ever...: As I lie upon my bed of sickness and infirmity, help me, O only Ever-virgin Theotokos, in that thou art full of love.

ODE V

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Fill thou my heart with gladness, O pure one, granting me thine unfading joy, O thou who gavest birth to the Cause of gladness.

Deliver us from misfortunes, O pure Theotokos, who gavest birth to eternal Deliverance, the Intelligence which passeth all understanding.

Glory...: Dispel thou the gloom of my transgressions with the radiance of thy splendor, O Bride of God who gavest birth to the divine and preëternal Light.

Now & ever...: O pure one, heal thou the sickness of my soul, vouchsafing unto me thy visitation, and by thy supplications grant me health.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

He Who gave Himself over to death hath saved from death and corruption my nature which hath been held captive by corruption, O Virgin. Entreat thy Lord and Son, that He deliver me from the malefactions of the enemy.

I know thee to be the intercessor and steadfast guardian of my life who doeth away with the tumults of temptations and repelleth the onslaughts of the demons; and I ever pray to be delivered from the corruption of my passions.

Glory...: O Maiden, we have acquired thee as a bulwark of refuge, the most perfect salvation of our souls, and latitude amid tribulations; and we ever rejoice in thy splendor. O Mistress, even now save us from sufferings and misfortunes.

Now & ever...: I lie now, sick, upon my bed, and there is no healing for my flesh; but to thee, the good one who gave birth to God, the Savior and Deliverer of the world, do I pray: Raise me up from the corruption of infirmities.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

Beholding Thee, the Lamb, Shepherd and Savior of the world upon the Cross, she who gave Thee birth said, weeping: "The world rejoiceth, receiving deliverance; but my womb doth burn, beholding Thy crucifixion, which Thou endurest for all, O my Son and God."

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

As Thou didst desire to arrange our salvation, O Savior, Thou madest Thine abode within the womb of the Virgin, and hast shown her to be an intercessor for the world. O God of our fathers, blessed art Thou!

Thou gavest birth to Him Who willeth mercy, O pure Mother. Him do thou beseech, that He deliver from transgressions and defilement of soul those who cry out with faith: O God of our fathers, blessed art Thou!

Glory...: Her who gave Thee birth hast Thou shown to be a treasury of salvation, a wellspring of incorruption, a tower of safety and a portal of repentance for those who cry: O God of our fathers, blessed art Thou!

Now & ever...: O Virgin Theotokos who gavest birth for us to Christ the Savior, vouchsafe healing of bodily weakness and infirmity of soul unto those who with love have recourse to thy protection.

ODE VIII

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

O Virgin, disdain not those who are in need of thine aid, and who hymn and exalt thee supremely forever.

Thou healest the infirmity of my soul and my bodily pangs, O pure Virgin, that I may glorify thee forever.

Glory...: O Virgin, thou pourest forth a wealth of healings upon those who with faith hymn thee and supremely exalt thine ineffable offspring.

Now & ever...: O Virgin, thou drivest away the assaults of temptations and the onslaughts of the passions; wherefore, we hymn thee for all ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Turn not away from the torrent of my tears, O Virgin who gavest birth unto Christ, and hast wiped away every tear from every face.

TUESDAY COMPLINE

Fill thou my heart with joy, O Virgin who received the fullness of Joy, setting at naught the grief of sin.

Glory...: With the rays of thy light, O Virgin, illumine those who in Orthodox manner confess thee to be the Theotokos, dispelling the darkness of ignorance.

Now & ever...: Heal thou the infirmities of one who hath been brought down to a place of affliction, O Virgin, transforming illness into health.

Then, It is truly meet..., and a prostration. Trisagion through Our Father.... Troparion, and the rest as usual. Dismissal.

ON WEDNESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VIII—

Beholding the Author of life hanging upon the Cross, the thief said: "If Thou, Who art crucified with us, hadst not become God incarnate, the sun would not have lost its brightness and the earth would not have quaked with trembling. Remember me, O Lord, in Thy kingdom!"

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Thy Cross is found to be a scale weighing the two thieves; for the one was brought down to hades by the burden of his blasphemy, while the other was borne up out of transgressions to the knowledge of theology. O Christ God, glory to Thee!

Glory..., Now & ever...: Stavrotheotokion—

Beholding the Lamb, Shepherd and Deliverer unjustly uplifted upon the Cross, the Ewe-lamb cried out, bitterly weeping: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn as I behold the crucifixion Thou endurest in the lovingkindness of Thy mercy, O all-good God, O sinless Lord!" Wherefore, we cry out to her with faith: Show thou compassion to us, O Virgin, and grant remission of offenses unto those who worship His sufferings.

After the second chanting of the Psalter, these sessional hymns, in Tone VIII—

The tree in the midst of Eden blossomed forth death, but the Tree in the midst of the whole world hath produced life; for they who of old tasted the fruit, while incorrupt, became corrupt, but those who have obtained the latter have inherited incorruption. For by the Cross Thou savest the human race, in that Thou art God.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

In paradise of old the tree stripped me naked, and by my tasting the enemy brought mortality upon me; but when the tree of the Cross was planted in the ground, it brought men the raiment of life everlasting, and filled the whole world with all joy. Beholding it uplifted, O ye people, with faith let us cry out together to God: Thy house is full of glory!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Through faith ye were shown to be ever-radiant beacons for the whole world; and placing all your martyric faith in God, with the noetic oil of the Holy Spirit ye fed the lamps of your souls. Wherefore, ye have been shown to the Church as noetic cups pouring forth healings like water upon men, O most lauded passion-bearers. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate your holy memory.

Glory..., Now & ever...: Stavrotheotokion—

O Virgin, when thou didst behold Him Who was incarnate of thee uplifted upon the Cross in the midst of two thieves, overcome with weeping, thou didst cry: "Woe is me, O my Child most sweet! How is it that Thou Who, in that Thou art compassionate, takest away the sins of the world art crucified of Thine own will, desiring, as God, that the hymnody of men be offered Thee in praise?"

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

Beholding Thee, O Christ, the never-setting Sun, uplifted upon the Cross, the sun

straightway dimmed its rays in fear, the earth quaked, the rocks split asunder with trembling, the veil of the temple was rent in twain, and the dead arose from the graves, glorifying the awesome and divine condescension of our one God.

The tree in Eden once gave rise to bitterness, but the tree of the Cross hath blossomed forth sweet life; for Adam, eating, fell headlong into corruption, but we, enjoying the fruit of Christ, are enlivened and mystically deified, receiving the eternal kingdom of God. Wherefore, we cry out with faith: Glory to Thy sufferings, O Word.

Glory..., Now & ever...: Stavrotheotokion—

Ever preserved by the Cross of thy Son and God, O Virgin, we confound the assaults and wiles of the demons, hymning thee as the true Theotokos, with love all of our generations call thee blessed, O all-pure one, as thou didst foretell. Wherefore, by thy supplications grant us remission of our offenses.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof (excluding the Theotokia) is, "Grace be to God, Who was nailed to the Tree", the composition of Joseph, in Tone VIII—

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

O Word Who died on the Cross, Thou hast given life to me who was slain by the tree through pleasing food, and Thou hast adorned me with glory. I worship Thy dominion, glorifying Thy sufferings and infinite lovingkindness.

When the uncultivated Grape hung upon the Tree, He exuded for us the wine of divine grace which gladdeneth men's hearts, wholly doing away with the drunkenness of deception, and washing sins away.

Martyricon: Arrayed in wounds and adorned with the pangs of your sufferings, O great martyrs, ye stood with glory before the beneficent Master, rejoicing most gloriously, recognized as godlike.

Martyricon: Manifestly strengthened by divine power, ye manfully cast down all the pernicious power of the mighty one; and beautifully invested with crowns of victory, ye stand before God, rejoicing.

Theotokion: Standing before Thy Cross, O Lord, she who knew not wedlock, beholding Thy wounds, O Master, was wounded, and said: "Woe is me, O my Child! I who escaped pain at Thy birth am now rent apart by pain!"

Another canon, of the all-holy Theotokos, in Tone VIII—

Irmos: Same as the foregoing.

On thee, O Virgin, have I set my hope of salvation. Wash me clean of all the filth of sin and make me pure, that I may act and be well-pleasing to thy Son and God and His most holy name.

O portal of the Light, enlighten mine eyes which the gloomy serpent hath enshrouded with the darkness of transgressions. Open unto me the doors of repentance, O Virgin; guide me to life, and rescue me from the flame and darkness.

As thou hast boldness before Him Who was born of thee — the only-begotten Word Who with the Father is without beginning — pray thou, O most immaculate one, that He deliver my soul from the oppression of the demons, from fire and every torment.

O blessed and all-pure Bride of God, blessed is the Fruit of thy womb whereby all of us mortals have been delivered from the curse: an ineffable wonder, incomprehensible knowledge, the salvation of all the faithful!

ODE III

Canon of the Cross

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

O Thou Who established the heavens, Who set the foundations of the earth and set the boundaries of the sea by Thy word, Thou wast bound for my sake and nailed to the Cross, that Thou mightest release me from the bonds of sin, O Thou Who lovest mankind.

Hurling himself against the tree of the Cross, the enemy and his maleficent demons were slain; he who was condemned for wickedly eating hath found mercy; and creation hath been made steadfast by the confirmation of piety.

Martyricon: The godly and valiant athletes had their naked bodies subjected to all manner of wounds, sharp blades, and wild beasts by the wicked persecutors; but, protected by God's hand, they remained undaunted.

Martyricon: Looking in thought with watchful mind toward things to come, the glorious martyrs of Christ utterly spurned transitory things; wherefore, rejoicing, they endured unbearable wounds.

Theotokion: The greatly hymned Ewe-lamb, beholding the Lamb uplifted unjustly upon the Tree, cried out, weeping and shedding maternal tears. And she hymned and glorified His long-suffering.

Canon of the Theotokos

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

All my desire is directed toward thee, O pure Mistress: quickly free me of carnal desires.

O Mistress, portal of the Light, shine upon me the pure rays of repentance, and dispel the gloom of my sins.

O only most immaculate one, deliver us from every lust, from the temptations which assail us, and everlasting fire.

Haste thou, O all-pure one, to visit me who am sick, and deliver me from grievous wounds and every affliction.

ODE IV

Canon of the Cross

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The human race hath been recalled from the fall which the first-formed man suffered of old; for the Creator of all was lifted up upon the Tree, His fingers bloody, His hands run through with nails of His own will, His side pierced by a spear.

When the Cross was set up, all deceit fell down; when Thy garments, O Savior, were removed, the alien one was stripped naked, and Adam was arrayed in a robe of divine incorruption. Creation was enlightened when Thou wast crucified on the Tree, O Christ, and the sun dimmed its rays.

Martyricon: Like sheep, O martyrs, ye offered yourselves to the slaughtered Word as a new sacrifice; and drying up the sea of falsehood with streams of blood and grace divine, ye ever halt the outflow of the passions with the rain of miracles, O glorious ones.

Martyricon: Ye endured the mutilation of all your members, O martyrs — the uprooting of your teeth and nails, the pitiless amputation of your hands, tongues, feet and bodily extremities — wherefore, ye have been vouchsafed glory most great, and stand before the God of all.

Theotokion: Seeing her Bullock uplifted upon the Tree, the unblemished heifer cried out, exclaiming: "O my Child, how hath the assembly of the iniquitous failed to have pity on Thee Who had pity on them, but instead by a deceitful plot willed unjustly to do Thee to death?"

Canon of the Theotokos

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

With light illumine my soul, which hath been darkened by transgressions, O Ever-virgin who gavest birth to the Sun of righteousness.

Rescue me from temptations and the soul-destroying tempest of life, O Bride of God, and free me from everlasting fire.

O sacred vessel of virginity, habitation of Him Who by nature is uncontainable: Enlighten my soul, which hath been darkened by many passions.

O most holy Bride of God, Mistress of the world: Save me, delivering me from misfortunes and dispelling the tumult of the passions.

ODE V

Canon of the Cross

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

That Thou mightest deliver me from the pleasant taste [of the fruit], Thou didst deign to taste gall, O Long-suffering One; and that Thou mightest strip me of the mortality of the passions, O Jesus, Thou didst will to be nailed, naked, to the Tree. I hymn Thy lovingkindness!

Making new my soul, which had been corrupted by the passions, O Word, Thou didst

commit Thy soul to the Father as Thou didst hang on the Tree. Perceiving this, the inanimate earth could not bear it, but quaked in fear, hymning Thee.

Martyricon: Arrayed in divine sufferings, having followed in the steps of Him Who by His sufferings hath granted dispassion unto all — the only-begotten Word of the unoriginate Father — ye were adorned, O martyrs; wherefore, ye are glorified with Him.

Martyricon: Having rejected things below, ye inherited invisible things, making your abode in the divine habitations of heaven, immaterially deified by divine communion, O invincible martyrs of the Savior.

Theotokion: "A strange sight do I see," the all-hymned one cried; "How hast Thou, at the sight of Whom the whole earth doth quake, fallen asleep lifted up upon the Tree, desiring to wake those asleep from ages past? I bow down before Thy long-suffering, O my Son!"

Canon of the Theotokos

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

We hymn thee, O most hymned and all-immaculate Virgin, who contained the Word of God in thy womb.

As thou hast the power to spare and to cure, deliver me from the unquenchable fire and the worm, O Mother of God.

Thou art the bulwark and might of the faithful, O most holy one, from temptations saving those who hymn thee.

Heal thou mine ailing soul, O all-pure Mistress who gavest birth to the Salvation of all Who taketh away our infirmities.

ODE VI

Canon of the Cross

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

All the hosts of heaven sang and were amazed, seeing Thee hanging upon the Cross, O Word. By Thy wounds Thou didst heal wounded Adam, and the curse was annulled

Mankind was released from unbreakable bonds when Thou wast bound in the flesh, O Word; and the tyrant is trussed like a bird, reviled by all the faithful. Glory to Thy lovingkindness, O Christ!

Martyricon: Ye were shown to be like burning coals consuming all the tinder of ungodliness with grace, O godly passion-bearers, for seared on burning coals of fire, ye received divine coolness.

Martyricon: As sheep of the true Shepherd, ye remained unharmed even in the midst of wild wolves, O passion-bearers; and having finished your race well, O divine ones, ye now dwell in the fold of heaven.

Theotokion: "I gave birth to Thee, the Lord of my life, Who art comely in beauty more than the sons of men," the Virgin cried out; "How now dost Thou die crucified, bereft of beauty, O my Son Who by Thy hand didst make all beautiful?"

Canon of the Theotokos

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

O Mary, pure and most honorable habitation of the Creator of all, grant me tears to purify my soul, and rescue me from the judgment and torment to come.

O Theotokos, thou gate of God, reveal to my lowly soul the divine entry, that entering therein with confession, I may receive remission of mine evil deeds.

The deep of sins and waves of despair bestorm my mind. Have pity, O Mistress, extend thy hand to me, and save me, O thou who gavest birth to the Savior.

Amid the depths of evils, ever beset by turmoil and tribulations, all of us, the faithful, have thee as an intercessor and support, O Theotokos, only refuge of the faithful.

ODE VII

Canon of the Cross

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The hands wherewith Thou didst work wonders were wounded, O Christ; and Thou didst endure wounds, healing all my wounds. O only Long-suffering One, I hymn Thee, crying out: Blessed is the God of our fathers!

Crucified, Thy hands and feet were run through with nails, and Thy side, pierced, poured forth drops of remission upon all who unceasingly chant and say: Blessed is the God of our fathers!

Martyricon: Let us form a choir, hymning the martyrs of God, who are reckoned with the angelic choirs, enlighten those on earth, and ever chant: Blessed is the God of our fathers!

Martyricon: Sanctified, ye have come to dwell amid the splendors of the saints, O divine martyrs, sending sanctification and deliverance upon all who praise you and sing unto Christ: Blessed is the God of our fathers!

Theotokion: "O never-setting Sun, how hast Thou set, crucified on the Tree?", the Virgin cried out to Thee, O Word; "The sun, seeing this, hath halted in its circuit, unable to shine when Thou art suffering, O Master. I hymn Thine innocence, O my Son!"

Canon of the Theotokos

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

I beseech thee, O all-pure Virgin: Slay thou the sin which liveth in me, vouchsafe that I may receive life, and deliver me from the lot of those who are tormented in the hereafter.

Divers passions bestorm me, O pure one who gavest birth to the Source of dispassion. Deliver me from their oppression and from everlasting fire by thy supplications, O Theotokos.

I sin of my free will, and, enslaved to unseemly habits, I flee now to thy wonted mercy. Save me who am despairing, O most holy Theotokos.

Quench thou the flame of my passions, and still the tempest of my heart, O pure Mother of God; and deliver me from the tyranny of the demons and from everlasting fire, O all-pure one.

ODE VIII

Canon of the Cross

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou didst spring forth, incarnate, from the root of Jesse, and, wearing the crown of thorns, dost uproot the burgeoning thorns of Adam's crime. Nailed to the Tree, Thou healest the curse which sprang forth from a tree, and savest those who chant: Sing, O ye priests! Ye people, exalt Him supremely for all ages!

That Thou mightest make man god, Thou becamest man, O Thou Who lovest mankind; and affixed to the Cross, Thou wast pierced in the side and given vinegar and gall to drink. But saved by Thy sufferings, O Word, we cry out in thanksgiving: Sing, O ye priests! Ye people, exalt Him supremely for all ages!

Martyricon: Bound, and slaughtered like lambs, mercilessly roasted in the fire, cast to the wild beasts, your heads cut off, ye rejoiced with indescribable joy, O martyrs, crying out: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely forever!

Martyricon: O crowned martyrs, companions of the angels, who trampled the incorporeal foe underfoot: make entreaty for us to the Lord, that we may live in love and great oneness of mind, crying out with unwavering heart: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely forever!

Theotokion: Groaning with pain, thou didst cry out maternally; and unable to bear the turmoil in thy womb, thou didst look upon Him Who was born of thy womb hanging on the Cross, and didst cry: "What is this sight, O my Child? How is it that Thou sufferest, Who art by nature dispassionate, desiring in every way to free the human race from the passions?"

Canon of the Theotokos

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

O Virgin Theotokos, ease thou the burden of my sins and transgressions, that I may magnify thee.

O pure one, who gavest birth to God the Judge, by thy conciliating entreaties show Him to be merciful unto me, that He may deliver me, from everlasting fire.

My many transgressions have increased, O Theotokos. Grant me now a helping hand, and

deliver me, the useless one, from the ever-burning flame.

O all-pure one, I pray thee: Enlighten the eyes of my heart, which have been blinded by the blackness of sin; and show them to be receptive to divine radiance, that for thy sake I may be shown to be pure for thy Son.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

With Thy wounded and blood-stained hands Thou didst heal my wounds, O Master and Lord, in that Thou art good; and Thou didst show me how to walk the paths of salvation, Thy feet affixed to the Cross—those feet at the sight of which, when our first parents of old beheld Thee walking in paradise, they hid themselves.

When Thou wast set upright on the Cross, the first-formed man, who had suffered a great fall, was set aright, all the might of the enemy fell, and the whole earth was sanctified by the blood and water which flowed from Thy side. Wherefore, we magnify Thee unceasingly, O most Compassionate One.

Martyricon: Bound, O holy martyrs, ye loosed the bonds of the evil one, and with the bonds which ye patiently endured ye bound him and set him under your feet, full of shame, and by divine grace made him a mockery for those who saw him.

Martyricon: By the deposition of the sacred relics of the martyrs hath the earth been sanctified; for it acquireth them as a divine well-spring pouring forth all manner of healings, unceasingly healing the passions of soul and body, and with grace divine setting at nought the bane of the demons.

Theotokion: Having escaped maternal pangs when I gave birth to Thee, O Long-suffering One, I now suffer pangs in my womb, and my soul is filled with pain, as Thou now partakest of suffering of Thine own will and dost accept pain!", cried the all-pure one, whom we magnify as is meet.

Canon of the Theotokos

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Take pity on my wretched soul, O all-pure one, mortify my destructive passions, and dispel the perplexity which tormenteth me; and grant me holy and ever-vivifying streams of tears, whereby I may be delivered from the grievous condemnation which awaiteth me.

O pure Virgin Bride of God, thou art a bulwark for Christians and a safe refuge for the world, wherein we are saved; for God, having become incarnate of thee, hath given thee to all as saving protection. Wherefore, save me who am unworthy, O pure one.

"O my Son, beginningless Word of the Father, Who art equally enthroned with the Holy Spirit, how is it that Thou hast stretched out Thine all-precious feet upon the Cross? What is this Thy great abasement, O All-good One?", the most immaculate one cried out, standing before Thee as Thou wast crucified.

O thou who gavest birth to the Sweetness of all, letting drops of divine sweetness fall, sweeten my soul, which hath been made bitter by the venom of the serpent, O sure intercessor of the faithful, ever estranging me to bitter sin by thy mediation.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VIII—

The staff of Moses prefigured Thy precious Cross, O our Savior; for thereby Thou savest Thy people as from the depths of the sea, O Thou Who lovest mankind.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

WEDNESDAY MATINS

Of old the Garden of Eden put forth in its midst the tree whose fruit was eaten; but Thy Church, O Christ, hath caused the Cross to spring forth, pouring out life upon the world. The one brought death upon Adam, who ate of its fruit, but the other gave life to the thief, who was saved by faith. O Christ God, Who by Thy suffering didst break the snares laid for us by the enemy, show us to share in his salvation, and vouchsafe us Thy kingdom, O Lord.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: O invincible martyrs of Christ, having vanquished falsehood with the power of the Cross, ye received the grace of eternal life; and undaunted by the threats of the tyrants, ye rejoiced as ye were wounded with tortures: and your blood hath now become healing for our souls. Pray ye, that our souls be saved.

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee hanging upon the Cross, O Lord, the pure one who gave Thee birth, standing nearby, said, weeping: "O my Child, why dost Thou suffer these things in the flesh and dost hasten to leave me childless? Haste Thou, and glorify Thyself, that I may be magnified by Thy suffering!"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Forming a cross with his staff, Moses parted the deep and led the people of Israel across; and we, making the sign thereof, vanquish the noetic foe.

Jacob of old, blessing the children, the sons of his sons, crossed his arms as he extended them, making the sign of Thy Cross, whereby all of us have been freed from the curse, O Christ our Savior.

Martyricon: Emulating the sufferings of Christ, O passion-bearers, ye manfully endured bitter torments; and crowned with wreaths of incorruption, ye live in the heavens.

Glory...: Glory to the one immortal Father! Glory to the Son, Who liveth forever! Glory also to the most Holy Spirit, Who sanctifieth all creation!

Now & ever...: From thy virgin womb the Creator of the sun and moon shone forth, O pure one; and beholding Him hanging upon the Tree, all creation trembled.

OCTOECHOS — TONE VIII
ON WEDNESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone VIII: Spec. Mel.: "O Lord, though Thou didst stand forth before the tribunal ..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

O Lord, Thou didst enlighten Thine apostles with the beams of the Comforter, with the noetic radiance of the knowledge of Thee setting them as beacons unto the confirmation of the Faith, O Master; wherefore, we bow down before Thine ineffable love for mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

By the supplications of Thine apostles, O Lord, Thou hast protected this Thy flock, preserving it unharmed by the temptations of the enemy; for with Thy precious blood Thou didst redeem it from enslavement to the enemy, in that Thou art compassionate and lovest mankind.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Together ye were shown to be like precious stones set in the foundation of the Church, with radiant brilliance shining forth upon the whole world the knowledge of God, O divine apostles, who stand before the Trinity and pray for our souls.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great wonderworker Nicholas, in Tone VIII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Lord, Thou hast glorified thine honored and holy hierarch Nicholas to the ends of the earth, imparting to him the grace of miracles; and Thou didst show him to be the champion of those in grievous misfortunes, and those who have fallen into tribulations and afflictions, and who ever ask his help.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O Lord, have pity on Thy servants through the divine entreaties of Thy holy hierarch, and free us from all misfortune, all affliction, and every attack, for with faith do we bow down before Thine invincible might.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Having thee as an intercessor and fervent ally before the Master, O Nicholas, we flee to thee with faith, and cry: Turn us not away unavailed of thy protection, but show that thy lovingkindness extendeth to thy servants.

Glory..., Now & ever...: Theotokion—

Behold the sighing of my contrite heart, O pure Virgin Mary, Bride of God, and accept the work of my hands, in that thou lovest mankind, and reject it not, O most immaculate one, that I may hymn and magnify thee, whom all generations have magnified.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the apostles, in Tone VIII—

Ardently loving Thee on earth, O Lord, Thine apostles considered all but dung, that they might acquire Thee alone; and they gave their bodies over to wounds for Thee; wherefore, glorified, they pray for our souls.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

O Lord, Thou didst magnify the memory of the apostles on earth, for assembling together thereon, we all glorify Thee; for for their sake Thou grantest us healings, and peace and great mercy to the whole world through their supplications.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

WEDNESDAY VESPERS

Martyricon: What virtue, what praise is due the saints? For they bowed their heads beneath the sword for the sake of Thee Who bowed down the heavens and descended; they shed their blood for The Who emptied Thyself and assumed the form of a servant; they humbled themselves even unto death, emulating Thy poverty. By their supplications, O God, have mercy upon us in the multitude of Thy compassions.

Glory..., Now & ever...: Theotokion—

I flee to thy protection, O holy Virgin Theotokos, for I know that through thee I shall obtain salvation; for thou art able to help me, O pure one.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

In manner transcending nature, O Virgin Theotokos, thou gavest birth to God, the Word incarnate, Who before was incorporeal, yet came to dwell in the world as God and man; wherefore, we all glorify thee who, after God, art our help.

Arrayed in vesture of divers hues, O blessed one who art full of the grace of God, in manner past understanding and recounting thou gavest birth to the Word of the Father, Who became flesh in His ineffable lovingkindness; and thou didst remain an undefiled virgin.

Glory...: From a royal root thou didst put forth Christ the King, the Word of God, in manner past understanding and comprehension, O pure one, and gavest birth to Him, incarnate of thy pure blood, revealed in two natures, but in a single Hypostasis.

Now & ever...: He who proclaimeth thee the Theotokos, O all-pure one, prevaileth over every heresy; wherefore, O Theotokos, thou gavest birth unto the eternal Word of God Who immutably became flesh, yet is higher than all creation.

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

God made His abode within thy holy womb, O Mother of God, and became incarnate in a manner He Himself knew, and hath saved us by His life-bearing sufferings; wherefore, we glorify thee as the portal of salvation.

The All-divine One, Who hath breathed the spirit [of life] into all men, became incarnate on earth and dwelt with men, having been produced by thy womb without seed; wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Glory...: Having conceived in thy womb, without knowing man, Him Who was begotten of the Father before time began, O Virgin, thou gavest birth for us to Him as both God and man, perfect and indivisible in both natures.

Now & ever...: O pure and divinely blessed Virgin, we all know thee to be the rod which budded forth Christ, the Flower of incorruption, and the golden censer who bore the burning Coal of the divine Essence in thine arms.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Of old the ark which received the divinely written law prefigured the life-creating Word Who was ineffably conceived in thy womb, O all-immaculate one, and richly nourisheth the souls of those who chant: Glory to Thy power, O Thou Who lovest mankind!

Thou alone wast the true source of salvation, O Mother of God, who through thine all-pure blood gavest flesh to the Creator and Fashioner, and through whom the gates of death have been broken down and life given to men.

Glory...: That in the richness of thy goodness Thou mightest seek out Thine image which was buried by the passions, Thou madest Thine abode within the Virgin's womb, and of her Thou, the Wisdom of God, didst make a temple; and having thereby come to dwell with men, O Compassionate One, Thou hast saved the ends of the world.

Now & ever...: After God it is thee whom we have acquired as intercessor, O all-immaculate one; for thou wast the Mother of God the Creator and Fashioner, Who took upon Himself our form, saved it from corruption and tribulations, and glorified it with divine glory.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

The generations of all men bless thee as the one who gave birth to the Creator, Fashioner and Lord, O all-pure one, and the noetic leaders of the incorporeal hosts glorify thee as the Mother of God.

The armies of the hosts on high bless thee, O all-pure one; for through thee alone have we on earth been united to those in heaven, and we hymn thy birthgiving.

Glory...: In an ineffable manner, O Virgin, did He Who alone is compassionate, the Word Who shone forth from the Father before time began, make His abode within thee and become man, delivering men from corruption and leading them up to the life of incorruption.

Now & ever...: With the beauties of virginity wast thou clothed, O all-pure Virgin, and thou hast done away with the nakedness of the first Eve, having given birth to Christ Who bestoweth the vesture of incorruption upon those who hymn thee.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

He Who upholdeth all things with His omnipotent power arrayed Himself in the weakness of the flesh through thee, O most immaculate Virgin, for the good of men, in that He loveth mankind.

The all-accomplishing Spirit descended upon thee, O most immaculate one, and the Word of God made His abode within thee and ineffably assumed the flesh, though He remained immutable.

Glory...: Illumine the souls of those who hymn thee in Orthodox manner, O Bride of God, for the sayings of the prophets proclaimed beforehand thine all-pure conception and birthgiving, which are beyond recounting.

Now & ever...: We piously hymn the all-pure Mary, the truly divine and all-honored dwelling-place of God; for she contained God, receiving Him Who is infinite and unapproachable.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the vessel of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile habitation of iniquity and am become in mind the plaything of the demons, from their machinations; and show me to be a splendid dwelling-place of the virtues, O unblemished light-bearer. Drive away the cloud of the passions and, by thy supplications, vouchsafe me to share in the never-waning light of the Most High.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

O all-pure Mistress who conceived the Deliverer of all, vouchsafe ineffable and divine deliverance unto me who cry aloud and chant: Blessed is the God of our fathers!

Now have all things been filled with divine light through thee, O all-pure one; for thou hast been shown to be the door through which God held converse, enlightening those who cry out with faith: Blessed is the God of our fathers!

Glory...: Lo! the divine prophecy of the godly David hath now been fulfilled: They truly entreat thy countenance who have acquired the riches of grace, O pure Theotokos, and now bless the God of our fathers.

Now & ever...: O all-pure one, thou didst conceive Him Who is God and Lord over all, Whose good pleasure it was to save the human race from death and corruption; and hymning Him as is meet, we cry aloud: Blessed is the God of our fathers!

ODE VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

Cleanse thou the wounds of my soul and the stripes of my sins, O blessed, pure and all-pure Maiden, who from thy virginal womb which knew not wedlock gavest birth to Him Who is God over all. Him do the children bless and exalt supremely forever.

Resplendent with the beauties of virginity, thou becamest the receptacle of the never-waning Light, O most pure one, and hast enlightened all who with all their soul confess thee to be the true Theotokos, and who cry: Ye children bless; ye priests, hymn; ye people, exalt Him supremely forever!

Glory...: Sanctified by the Holy Spirit, O most immaculate Theotokos, thou didst truly receive in thy womb the beginningless Son Who with the Father is equally eternal, Who became incarnate within thee, O pure one, for the benefit of those who cry out with faith: Ye children bless; ye priests, hymn; ye people, exalt Him supremely forever!

Now & ever...: In that thou gavest birth to God in manner past recounting and understanding, O all-pure Mother of God, Him do thou beseech, that all of us who are unworthy He may treat with lenience at the time of His awesome and dread coming, when He shall judge human nature, and all will stand naked before Him and will be judged with fear.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

All of us who have rejected eternal life and have fallen, accursed, into death thou hast called again, O all-pure Mother of the Deliverer, and hast vouchsafed to hasten to our former homeland; wherefore, O Mother of God, we unceasingly magnify thee.

Readily grant that I may pass over the waves of the perils of this life and its present sufferings, O Theotokos, stilling them, in that thou art good, and guiding me to the virtues of the way of heaven, that I may unceasingly magnify thee as my benefactress.

Glory...: O pure and all-glorious Mother of God, from perils save those who hymn thee with love, mercifully subduing our turmoil, in that thou gavest birth unto God; for thou canst freely do all that thou dost desire, O Virgin. Wherefore, we all magnify thee.

Now & ever...: The honored Church which Christ thy Son hath acquired with His precious blood, and hath saved from misfortunes and the violence which assaileth us, in that He is good, do thou show forth as victorious over the heresy of the young, O joyous Mistress.

Then, It is truly meet..., and Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

OCTOECHOS — TONE VIII
ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone VIII—

Let us hymn the divine disciples of our God, who as beacons for the world and guides to our salvation, from the beginning shone forth upon us who were in darkness, and told all of the Sun of righteousness. And preaching the Trinity in a single Godhead, they cast down the falsehood of idolatry. Wherefore, we beseech you, O apostles: Entreat Christ God, that He grant us remission of sins and great mercy.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Your all-wise sound, which truly went forth to all the ends of the earth, O all-praised apostles of the Lord, manifestly proclaimed the knowledge of God unto all, and transformed heathen ignorance into understanding; wherefore, dispelling the darkness of idolatry, it shone forth the light of knowledge upon those in darkness. For this cause we pray: Entreat Christ God, that He grant remission of transgressions unto those who with love honor your holy memory.

Glory..., Now & ever...: Theotokion—

Having been made to fall into subtle temptations by enemies, visible and invisible, I am beset by the tempest of my countless sins, O all-holy one, and I flee to the haven of thy goodness as to a fervent help and protection. Wherefore, entreat Him Who became incarnate of thee without seed, O all-pure one, in behalf of all thy servants who unceasingly hymn thee, O all-pure Theotokos, and earnestly beseech Him, that He grant remission of offenses unto those who with faith bow down before thy birthgiving.

After the second chanting of the Psalter, these sessional hymns, in Tone VIII—

The sound of the all-wise apostles went forth unto all the earth, as said the prophet; for preaching the Word, they enlightened all the nations; wherefore, praising them with hymns, we honor them as is meet, for they ever entreat Christ that our souls be saved.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Receiving the commandments of the Lord in their souls with faith, like a rich treasury, the apostles showed themselves to all as benefactors, dispelling the poverty of the demons and enriching all with divine wealth. To them let us all cry out: With works of the virtues enrich us also, who are now impoverished, we pray.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Mortifying the fiery form and movements of the passions with temperance, the martyrs received the grace of Christ, to drive infirmities from the sick, and to work miracles, in that they are alive even after death. O what a truly all-glorious wonder it is that bare bones pour forth healings! Glory to the one all-wise Creator and God!

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, intercessor for the faithful, joy of the sorrowful, and great consolation of those who weep: With the holy apostles in our behalf unceasingly entreat Him Who was supernaturally born of thy most holy womb, that He deliver us at the hour of trial from grievous condemnation.

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

Ye were shown to be radiant beacons ever enlightening the whole earth and dispelling the darkness of polytheism with the light of piety through your teachings, O ye who beheld Christ with your own eyes; wherefore, by your holy prayers enlighten me also, who am in the darkness of the passions, that I may walk without fear, O God-bearing apostles.

Trawling for reason-endowed fish with the net of divine words, ye brought the firstfruits thereof to our God; and loving the wounds of Christ, ye arrayed yourselves therein, and showed yourselves to be emulators of His sufferings. Wherefore, assembling as is meet, we now celebrate your festival, O glorious apostles, and cry out together: Entreat Christ God, that remission of transgressions be given to those who with love honor your holy memory.

Glory..., Now & ever...: Theotokion—

With the apostles, O Theotokos, entreat the unapproachable Word, the Son of God, Who was ineffably born of thee in manner past understanding, that He grant pure peace to the whole world, give us forgiveness of our transgression before the end, and in His extreme goodness vouchsafe thy servants the kingdom of heaven.

ODE I

Canon of the holy, glorious & most laudable apostles, the composition of Theophanes, in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

O radiant choir of the apostles who stand before the great Light, illumine my darkened heart, and guide me to the paths of salvation. *Twice*

O true friends of the Deliverer, from the love of the passions deliver me who have been beguiled by the many deceits of life and am covered by the night of ignorance.

As arrows of the Mighty One, O divine apostles, with your keen blades cure those wounded by the evil one, who flee under your protection with faith.

Theotokion: Full of divine majesty, the Fruit of thy womb issueth forth, O pure Mother, saving those beguiled by the malice of the serpent.

Another canon, of the holy wonderworker Nicholas, in Tone VIII—

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassable, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

Standing before the King of all with the choirs of the heavenly hosts, O blessed Nicholas, from every evil temptation save us on earth who ever call upon thee; and ask release from our transgressions.

Enriched by thee, our intercessor, O Nicholas, we cry out to thee with faith day and night: Go now before us who are greatly afflicted by the wicked attacks of the demons and corrupt men, that, finding tranquillity, we may praise thee.

With the mighty cords of thy prayers, O Nicholas, give over to utter suffocation those who seek to strangle us, from their wicked assault delivering us who cry out in praise: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: In manner transcending the laws of nature thou gavest birth to God the Bestower of the law, Who became a man. As thou art good, O most immaculate one, entreat Him to overlook the iniquities of us who ever cry out: Let us sing unto the Lord, for gloriously hath He been glorified!

ODE III

Canon of the Apostles

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

O apostles of the Savior, with power ye gird about my heart, which hath been weakened by evil thoughts and the passions. *Twice*

Proclaiming the one, thrice-holy effulgence of God, the disciples dissipated the gloom of polytheism.

As divine physicians and surgeons, treat ye the evil sores of my heart, O disciples of our God.

Theotokion: Save me, O pure Mistress who supernaturally gavest birth to the Deliverer, Master, Savior and Lord of all.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

That we may honor and hymn thee forever, grant us a helping hand, O holy hierarch Nicholas.

By thine unsleeping supplications, O Nicholas, lull to sleep the perils which arise before us, we beseech thee.

By thy mediation, O holy Nicholas, deliver me who am wholly imperiled by the passions and the temptations of wicked men.

Theotokion: O pure one, entreat the Deliverer, that He grant me release from my sins and the cruel dangers of life.

ODE IV

Canon of the Apostles

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Ye have been adorned, O glorious apostles, arrayed in divine splendors and enlightened by the rays of Him Who showed you to be luminaries. *Twice*

O helmsmen of all, ye divine apostles, from every tempest deliver me who am imperiled upon the deep and am shaken by the dangers of life.

Roiling the sea of polytheism, O divinely chosen steeds, with your supplications ye overwhelm the deep of my transgressions.

Theotokion: In thy womb thou gavest flesh to the Word Who is equal in activity to the Father, O Virgin; wherefore, thou hast been shown to transcend all creation, O Mistress.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Because of the multitude of my transgressions I fall into many and countless tribulations. Make haste to help me, O holy Nicholas, emulating the Benefactor.

Living in slothfulness, I weep over myself, who am perishing. By thy supplications, O Nicholas, guide me to repentance.

O father Nicholas, who delivered the three youths who were to be executed, deliver me from all oppression and from everlasting condemnation.

Theotokion: O all-pure one, strengthen me to entertain heavenly thoughts, guiding the movements of my soul to the entries of life.

ODE V

Canon of the Apostles

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

As helmsmen, O apostles, to the broad expanse of salvation guide me who am hemmed in by many transgressions. *Twice*

O apostles who beheld God with your own eyes, from every dishonorable act deliver me, who honor your most honorable council, I pray.

In that ye emulated the sufferings of the Savior, O holy apostles, drive all passion for luxury from my soul.

Theotokion: Cure my sick soul, O all-pure Mistress who gavest birth to Him Who taketh away the infirmities of all.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

By thy supplications, O divinely blessed Nicholas, strengthen us to keep the commandments of Christ, our one God.

Having lived in Myra, O Nicholas, with divine fragrance fill us who piously hymn thee.

Have pity on us by thy supplications, O holy hierarch Nicholas, entreating the most compassionate God, that we be delivered from misfortunes and tribulations.

Theotokion: O Maiden full of the waters of life, give drink to all of us who hymn thee with pious mind.

ODE VI

Canon of the Apostles

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Ye cast down the temples of the idols, which shook at the sound of your supplications, O disciples of Christ. And I pray with faith: Break ye the idols of my mind, and show me to be a temple of God, though I am guilty of many sins. *Twice*

O chosen ones who beheld God, and who like stones were founded upon the immovable Rock, save my heart, which hath foolishly been founded upon the sand; for the rivers rage dangerously and buffet me cruelly.

O friends of Christ, from the beguiling love of the flesh deliver me, who have shown myself to be vile by my great evil; and bind me to the love of Him Who loveth sinners in the great mercy of remission.

Theotokion: The Creator, choosing thee, O Maiden, as a rose, as a most pure lily, as an aroma of sweet fragrance, from the beautiful vales of the world, and making His abode in thy womb, and being born of thee, hath filled all things with sweet savor.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thy heart, O Nicholas, was like paradise, having Christ the Deliverer within it like the tree of life. Him do thou unceasingly entreat, that He make us all dwellers in paradise, enriched by thee, our fervent helper.

I pass my life in slothfulness, and sin without fear, wretch that I am; but pondering the trial to come, which cannot be postponed, I am seized with fear. Have pity on me, O God, through the supplications of Nicholas, in that Thou art compassionate.

When the tempest of multifarious temptations suddenly assaileth me because of the multitude of mine offenses, I cry: Leave me not bereft of help, O blessed one, but as thou art merciful extend to me a helping hand, and save me.

Theotokion: Thou wast the palace and fiery throne of the King Most High, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every breath glorifieth thee as the Mother of the Creator.

ODE VII

Canon of the Apostles

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

The night of slothfulness holdeth me, and the darkness of sin covereth me. O all-wise apostles, who were shown to be the light of the world, haste ye to illumine my darkened heart. *Twice*

O divinely eloquent ones, who were shown to be another heaven declaring the glory of our God, from the indignity of the passions deliver those who with faith have recourse to your mighty protection.

O apostles, who were shown to be burning coals alight with the fire of the Comforter, utterly consume all the tinder of our malice, and deliver us forever from the unquenchable fire.

Theotokion: Thou wast shown to be a mountain overshadowed and unquarried, from whence the Stone was cut; wherefore, O Mistress, grant compunction to my darkened soul, which hath been hardened by the bitter love of pleasures.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst pour forth streams of doctrine, drying up the torrents of heresies and giving abundant drink to the souls of the faithful, O sacred minister Nicholas; wherefore, we honor thee.

Enabled by the power of the Trinity, thou didst receive the strength to destroy false graven images; wherefore, I entreat thee with faith, O Father: Drive out the passionate idols of my mind.

Thou wast the primate of the people of Myra, and even after death pourest forth divine myrrh, O most blessed Nicholas, dispelling the fœtid ailments of us who approach thee with faith.

Theotokion: Thou didst stop the flow of death, O thou who gavest birth to God immortal. Him do thou beseech, O pure one, that He mortify the passions of my lowly body, and vouchsafe me life.

ODE VIII

Canon of the Apostles

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Strengthen my soul, which is whirled about by the passions, O ye who are the unbreakable foundations and unshakable pillars of the Church, the bulwark of the faithful, who draw out those who are in the depths of perdition, the right calm harbors of those who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever! *Twice*

O disciples of the Savior, by your supplications raise me up who am in the grave of dark despair and lie in the netherworld, having fallen through pleasures. Have pity, O apostles who beheld God, for ye have manifestly been vouchsafed to be enriched with the Teacher's compassion for all ages. *Twice*

Theotokion: As thou wast shown to be splendid in the beauties of virtue, O most pure one, within thy womb thou didst contain the beautifying majesty of the Creator of all. Him do thou earnestly entreat, that He may for all ages most majestically enlighten my soul, which is stuck fast in the sins of the passions, and seeketh its ancient beauty, O pure one.

Canon of Saint Nicholas

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

Enlightened by the radiant beams of the three-Sunned Godhead, O divinely wise and holy hierarch Nicholas, by thy supplications dispel the darkness of my passions.

O Nicholas, initiate of the sacred mysteries, who delivered the three generals from death by thine awesome appearance, deliver us also from all deadly harm.

By thy supplications, O most blessed Nicholas, make steadfast those who are beset by the temptations of the demons and oppressive men, and save us unharmed.

Theotokion: Bring entreaty to the Lord, that He have pity and save those who have recourse to thee with faith, O all-holy Virgin, helper of men.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

With the power of God ye broke the jaws of the soul-destroying lions, O apostles, for ye were ordained by Christ to be princes on earth, piously submitting in hymnody to this Spirit; wherefore, make the disorderly movements of my heart subject to the laws of God.

Preaching the Word of God, Who is more comely than all the sons of men, and Who appeared in the world, ye made beautiful your feet, as ones proclaiming peace and life; wherefore, by your supplications bring peace to my soul, which is vexed by the passions.

Having mortified your members on earth, ye clothed yourselves in all life, emulating the honored Passion by your sufferings; wherefore, O divinely blessed apostles, with the remedy of true repentance give life to me who have been wounded by the darts of the evil one's malice.

Theotokion: In that thou art merciful, O thou who gavest birth to the all-good God, heal my soul, which hath become sick through grievous passions; and ever deliver me from enemies who goad and attack me, O all-pure one, that, saved, I may diligently magnify thee, whom our generation hath magnified.

Canon of Saint Nicholas

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

As thou art the deliverer of those who with faith pray to thee in their sorrow, O Nicholas, deliver me from all malice, entreating the Lord God in prayer.

O most holy father Nicholas, who art now with the heavenly choirs, beseech the good God, that He save us.

Judgment is at the gates! Be watchful, O my soul, and cry out to God the Judge: Through the prayers of Nicholas save me, O Lord!

Theotokion: As the receptacle of the Light, O Virgin, enlighten my soul, which hath been darkened by the passions, that I may ever glorify thee with faith and love.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone VIII—

Ardently loving Thee on earth, O Lord, Thine apostles considered all but dung, that they might acquire Thee alone; and they gave their bodies over to wounds for Thee; wherefore, glorified, they pray for our souls.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

O Lord, Thou didst magnify the memory of the apostles on earth, for assembling together thereon, we all glorify Thee; for for their sake Thou grantest us healings, and peace and great mercy to the whole world through their supplications.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

THURSDAY MATINS

Martyricon: Arrayed well in the breastplate of the Faith, having armed yourselves with the Cross as a sword, ye showed yourselves to be mighty warriors, manfully opposed the tyrants, and cast down the deception of the devil; and, victorious, ye were vouchsafed crowns. Pray ye ever in our behalf, that our souls be saved.

Glory..., Now & ever...: Theotokion—

Rescue me, O Mistress, from the hands of the serpent, the slayer of men, who in his wickedness desireth to devour me utterly. Crush thou his jaws, I pray thee, and set at nought his wiles, that, delivered from his talons, I may magnify thine aid.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Like trumpets, O apostles of Christ, ye wakened those lying in the graves of ungodliness and brought them to share in life divine.

With the mystic seed of the Word, O divinely eloquent ones, ye rendered the barren hearts of all the nations fruitful with divine understanding; wherefore, ye are fittingly called blessed.

Martyricon: Having stripped yourselves of all evil, ye strode forth valiantly in the midst of evil men, and clothed yourselves in the robe of salvation from heaven, O athletes.

Glory...: By the supplications of Thy divine apostles mortify the uprisings of the evil passions of my wretched soul, O worshipful and most Holy Trinity, that, saved, I may glorify Thee.

Now & ever...: Rejoice, tongs of the divine Coal! Rejoice, seal of the prophets and teaching of the apostles, O all-pure Theotokos, because of whom we have been freed from corruption!

OCTOECHOS — TONE VIII
ON THURSDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Automelon: O all-glorious wonder! The Life-bearing Tree, the all-holy Cross is revealed today, lifted up on high. All the ends of the earth glorify it, and the hordes of the demons are affrighted. O what a gift hath been given to mortals! Thereby, O Christ, save Thou our souls, in that Thou alone art compassionate.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Prosomoia: O all-glorious wonder! Like a vine full of life, bearing the Most High, the Cross is seen today uplifted from the earth. Thereby have we all been drawn to God, and death hath been utterly slaughtered. O the most worshipful Tree, whereby, glorifying Christ, we have received the immortal sustenance which was in Eden!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O the great goodness which Thou hast for us, O good Jesus! How didst Thou abase Thyself, become a man, and will to suffer, enduring the Cross and violent death for Thy useless servants? We offer the Cross to Thee as a worthy and divinely fitting gift; and giving thanks, we, the faithful, glorify Thee.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the all-holy Theotokos, in Tone VIII—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O the ineffable goodness of Him Who became incarnate of thee, O most hymned Theotokos! For He Who loveth mankind endured the Cross and death, that He might save what He created. Entreat Him, that He may deliver from torment me, the wretched one who am greatly sick, and cause me to dwell where shineth the never-waning light.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

"What is this sight which mine eyes behold, O Master? Uplifted upon the Tree, Thou Who upholdest all creation dost die, giving life unto all!", the Theotokos said, weeping, when she saw the God and man who ineffably shone forth from her suspended upon the Cross.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O all-pure one, by thine honored supplications deliver from misfortunes the flock which thy Son and God sprinkled with His blood. And fending off the invisible foe like wolves, fill their faces with shame, as David the psalmist proclaimed of old, O pure one.

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee nailed to the Cross, accepting suffering of Thine own will, O Jesus our Master, Thy Virgin Mother cried aloud: "Woe is me, O my sweet Child! How dost Thou unjustly endure wounds, O Physician Who healed the infirmity of man, and in Thy lovingkindness hast delivered all from corruption?"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Apostícha stichera of the Cross, in Tone VIII—

O Christ God Who wast uplifted upon the Cross, Thou didst save the human race. We glorify Thy sufferings!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thou wast nailed to the Cross, O Christ God, and didst open the gates of paradise. We glorify Thy divinity!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Ye sanctify every place, O martyrs of the Lord, and heal every infirmity. Pray ye now, that our souls be delivered from the nets of the enemy, we beseech you.

Glory..., Now & ever...: Stavrotheotokion—

The unblemished heifer, beholding her Bullock nailed to the Tree of His own will, lamenting pitiably, cried: "Woe is me, O my most beloved Child! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, O most Beloved?"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

O all-immaculate Virgin, render Christ merciful unto me, setting me free on the day of the dread judgment.

Rain down upon me drops of compunction, O Mistress, washing away my defilement, that I may glorify thee.

Glory...: Illumine me, O Virgin who gavest birth to the never-waning Light, driving away the profound darkness of my slothfulness.

Now & ever...: Save me who have perished amid many sins, O Theotokos, and deliver me from every torment and grievous condemnation.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having fallen away from the life of sanctity, O all-pure one, I have joined the dumb beasts and am wholly condemned; but do thou who gavest birth to the Judge deliver me from all damnation, and save me.

Unto thee do I flee, O Mistress. Ever save me who am beset by a multitude of perils, taking pity upon me, O only all-hymned one who gavest birth to the Savior and Lord of all.

Glory...: O Mistress, thou impassable gate leading to God, open unto me the gates of repentance, I pray, cleansing me of the impurity of my sins with the showers of thy mercy, O thou who art full of the grace of God.

Now & ever...: Deliver me from the assault of the passions, O Mistress, and vanquish now the foes which wage war upon me; establish me upon the rock of the will of God, and illumine my soul, O portal of the divine Light.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Heal thou the stripes of my soul, O Virgin full of the grace of God, and illumine my mind, which hath been darkened by the incursions of the passions, O pure one.

In that thou art the Mother of the Word, O all-pure one, rouse me to repentance who sleep the sleep of despondency and am covered with sin.

Glory...: O Mistress who knewest not wedlock, who gavest birth to the incarnate Word, enlighten my soul, and deliver me from Gehenna and torment.

Now & ever...: On thee have I set all my hope, O Virgin Mother; preserve thou my soul, O thou who gavest birth to God my Savior.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Heal thou the wholly incurable sufferings of my soul, O Maiden, light thou my lamp, which hath gone out through slothfulness, and guide me to the paths of repentance, O Virgin, that I may glorify thee with faith and love.

I condemn myself even before the trial, O divinely joyous one. I alone among the accused bear shameful deeds. But intercede for me, in that thou art the advocate of all, and deliver me from grievous condemnation.

Glory...: Cease thou never to deliver me from captivity, from the soul-corrupting turmoil which surroundeth me, and from the grievous passions which slay me, O all-holy Maiden, ally of sinners and ready helper of men.

Now & ever...: O all-pure one who didst conceive the Life of the world, the Deliverer and King, impart life unto me who am wholly slain by the sting of death because of disobedience, and guide me to the Light.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Grant life unto me who have been slain by manifold transgressions, O all-pure Virgin Theotokos who didst ineffably give birth to the Life of men, and teach me to do the will of the Lord.

All of us, the faithful, who are ever drowning in the abyss of evils, turmoil and griefs, have acquired thee as an intercessor and bulwark, O Theotokos, thou only refuge of the faithful.

Glory...: O all-immaculate and all-pure one, who through thy holy Offspring hast caused the growths of ungodliness to wither away: destroy the evil of the enemy which ever groweth within me.

Now & ever...: Sanctify my mind and illumine my heart, O holy Mother of God, and deliver me from the evils which assail me, that I may glorify thee, my steadfast helper.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

"O the new wonder! O the awesome mystery!" the ewe-lamb cried, beholding her Son stretched out upon the Tree; "What is this, O immortal Word of God? How art Thou seen to be dead Who dost cause the earth to quake, in that Thou art almighty? Yet do I hymn Thine awesome and divine condescension."

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Be merciful unto me, O Virgin, and with the poultice of thy supplication heal me who have been wounded by the sword of sin; and rescue me forever from the fire which is never quenched.

Deliver me from the cruel captivity which hath befallen me, from wicked thoughts and besetting transgressions, O Mother of the Savior, that, saved, I may ever glorify thee as is meet.

Glory...: I now flee unto thee, O Mother of God, bound by the fetters of transgressions. In the lovingkindness of thy mercy loose me, O Virgin, and deliver me from the torment and malice of the demons.

Now & ever...: Take pity and save me, O Virgin who gavest birth to the compassionate Word of God, and with the light which is within thee illumine my soul, and deliver me from the cruel wiles of the demons.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

He Who is perfect in every way and unapproachable in essence hath shown Himself to be accessible to me, having been clothed in the flesh through thee, O thou who knewest not wedlock. Him do thou earnestly entreat, that He lighten the burden of mine iniquities and deliver me from the judgment which is to come.

O all-holy one, who in manner past recounting gavest birth to the Judge and Lord, entreat Him as thy Son, that on the day of judgment He deliver from fire, from the darkness which is devoid of light, and from the gnashing of teeth me who ever piously hymn thee with faith.

Glory...: O all-pure Theotokos, cleanse thou the wounds of my soul and the temptations of sin, washing them away with the fountain which sprang forth from the side of thine Off-

spring, and with the streams gushing forth therefrom; for to thee do I cry, unto thee do I flee, and thee do I entreat, who art full of the grace of God.

Now & ever...: O all-immaculate one, who alone manifestly gavest birth unto Life, grant life to my soul which hath been slain by the sting of the serpent; and hasten to do the will of Him Who was born for our sake, O Virgin, for I cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

My soul, which hath been blinded by the passions, blackened by wicked thoughts and is beset by danger, do thou enlighten, O portal of the Light; and deliver me from perils, from the oppression of the demons, from grievous testing, and the coming flame and torment.

O Savior Who wast born of the Virgin, and Who preserved her who gave birth to Thee incorrupt even after birthgiving, have pity on me when Thou shalt sit to judge my deeds. As Thou art sinless, overlook mine iniquities and sins, in that thou art a merciful God Who lovest mankind.

Glory...: Carrying the heavenly Fire in thine arms, as though with tongs, O pure one who art full of the grace of God, utterly consume the passions of my soul, and free me from dread judgment and fire, from the cruel tyranny of the demons.

Now & ever...: With thy mystical effulgence enlighten our thoughts, hearts and reasoning powers, O Maiden full of the grace of God, that treading the paths of life aright, we may obtain mercy, ever uttering praises unto thee.

Then, It is truly meet... Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON FRIDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VIII—

Beholding the Author of life hanging upon the Cross, the thief said: "If Thou, Who art crucified with us, hadst not become God incarnate, the sun would not have lost its brightness and the earth would not have quaked with trembling. Remember me, O Lord, in Thy kingdom!"

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Thy Cross is found to be a scale weighing the two thieves; for the one was brought down to hades by the burden of his blasphemy, while the other was borne up out of transgressions to the knowledge of theology. O Christ God, glory to Thee!

Glory..., Now & ever...: Stavrotheotokion—

Ever preserved by the Cross of thy Son and God, O Virgin, we confound the assaults and wiles of the demons; and hymning thee as the true Theotokos; with love all of our generations call thee blessed, as thou didst foretell. Wherefore, by thy supplications grant us remission of our offenses.

After the second chanting of the Psalter, these sessional hymns, in Tone VIII—

The tree in the midst of Eden blossomed forth death, but the Tree in the midst of the whole world hath produced life; for they who of old tasted the fruit, while incorrupt, became corrupt, but those who have obtained the latter have inherited incorruption. For by the Cross Thou savest the human race, in that Thou art God.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

In paradise of old the tree stripped me naked, and by my tasting the enemy brought mortality upon me; but when the tree of the Cross was planted in the ground, it brought men the raiment of life everlasting, and filled the whole world with all joy. And beholding it

uplifted, O ye people, with faith let us cry out together to God: Thy house is full of glory!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today this church is illumined with heavenly light; for therein the angelic armies rejoice, and with them the souls of the righteous are filled with gladness on the memorial of the passion-bearers. Through their prayers, O Christ, send down peace and great mercy upon Thy world.

Glory..., Now & ever...: Stavrotheotokion—

When thou didst see Him Who became incarnate of thy precious blood and was born of thee in manner past understanding, hanging on the Tree in the midst of malefactors, O pure one, thy womb was filled with pain, and thou didst cry out, weeping maternally: "Woe is me, O my Child! What is this Thy divine and ineffable dispensation, whereby Thou hast given life to Thy creation? I hymn Thy lovingkindness!"

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

By Thy Cross and death was the tyranny of the enemy cast down, and death put to death. The dead of times past, whom hades held bound as captives within itself, it suddenly released, O Good One, and they hymn Thy might and Thine awesome and divine condescension, whereby Thou hast saved us.

Deluded by a false hope of deification, our ancestor thereby brought corruption upon all; but through Thy Cross Thou pourest forth life upon all, in that Thou art all-good; for Thou wast nailed of Thine own will, that Thou mightest release us from the primal curse. Wherefore, we hymn Thy voluntary suffering, O Christ.

Glory..., Now & ever...: Stavrotheotokion—

The unblemished ewe-lamb, seeing the Lamb and Shepherd hanging upon the Cross, cried out: "What is this strange and unexpected sight, O my Child? How is the Life of all condemned to death like mortal men? But arise from the dead on the third day, as Thou didst say, O Word, that, rejoicing, I may glorify Thee."

ODE I

Canon of the precious & life-creating Cross, the composition of Joseph, in Tone VIII—

Irmos: Tracing an upright line with his staff, Moses divided the Red Sea for Israel, which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

Stretching forth Thy divine hands on the Cross, O Jesus, Thou didst gather to Thyself Thine own hands' creation, didst free all from the hands of the evil one and subdue him with Thy mighty hand, O King of all. Wherefore, we, the faithful, hymn Thy majesty, for Thou hast been glorified.

Harmful was the bitter eating of the tree in Eden, which brought death upon us; but, dying on the Cross, Christ hath poured forth life upon all, slaying the serpent with His divine power. Wherefore, let us sing to Him, our God, for He hath been glorified!

Martyricon: Waging war, the multitude of the martyrs fought against the passions with Thy Cross and sufferings, O Jesus, and before the enemy they confessed Thee to reign over creation; and they endured tortures and boundless tribulations. Wherefore, they have received the glory of the Lord of glory.

Martyricon: Finding deliverance through the sprinkling of Thy deifying precious blood, O Lord, Thy martyrs truly shed their own blood, and, unjustly tortured, they refused to offer sacrifice to the vile soul-destroying demons. Wherefore, they brought honorable wholeburnt offerings unto Thee, the King of all.

Theotokion: When she saw Thee, Who seest all things, nailed to the Cross, the immaculate one said, lamenting: "What is this, O my Child? How have those who enjoyed Thy many gifts rewarded Thee? How can I bear the pain? Glory to Thy compassion and awesome dispensation, O Long-suffering One!"

Another canon, of the all-holy Theotokos, in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

By thy visitation, O Mother of God, enlighten my soul, which hath been darkened by the pleasures of life and is constantly vexed by the griefs of the world.

The gates of heaven have been opened by thy divine birthgiving, O Mother of God. As thou art merciful, grant entry therein to my soul, and guide me to them.

O Virgin, by thy mercy heal my soul, which hath been shot by the darts loosed by the evil one and is wounded by his wiles and machinations.

As the hope of the hopeless and setting aright of the fallen, O thou who gavest birth to the divine Light, illumine my soul, which is in darkness.

Ode III

Canon of the Cross

Irmos: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the Tree of the Cross hath now budded forth, for her might and confirmation.

Beholding Thee unjustly suspended upon the Tree, the sun changed its bright vesture to black, the rocks split asunder, and the whole earth quaked, O only Savior, Thou deliverance of all.

Stretching out his arms, Moses prefigured the precious Cross; and we, now making the sign thereof with goodly wisdom, vanquish all the alien hordes of the demons, immune to all their harm.

Martyricon: Enduring sufferings, the passion-bearers emulated the suffering [of Christ], and they underwent all manner of tortures for the sake of Him Who suffered of His own will, Who slew the passions and shone forth life upon the world.

Martyricon: Unwaveringly treading the path of torment, the right glorious passion-bearers cast from their hearts the stumbling-blocks of deception, and hastened in gladness to the place of divine rest.

Theotokion: "I gave birth to Thee in manner transcending the ways of men's laws, O my Child," the Theotokos declared, weeping; "How then have the iniquitous lifted Thee up upon the Tree in the midst of malefactors, O Thou Who alone set forth the law of life?"

Canon of the Theotokos

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Grant me loud sighs, ardent tears and a contrite heart, O Virgin, that I may weep over what I have done; and destroy my growing passions, O thou who alone art most hymned.

Rescue my soul, which is heavy with sinful slumber and is sunk in the bowels of hades, O Mistress, and grant me the thought of true repentance, O blessed of God.

Love of contrition and the virtues do thou grant unto my soul, which hath been sunk by my transgressions, that it might love the life of heaven and possess divine desire.

On thee do I set my hope, O Mother of God, and I am quickly delivered from despair; for I know, I know the richness of thy loving-kindness and the power of thy boldness.

Ode IV

Canon of the Cross

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Bearing piety like the cedar, faith like the cypress, and love like the pine, we bow down before the divine Cross.

By Thy Cross hath paradise been opened, O Savior, and man who had been condemned hath entered it again, magnifying Thy goodness.

Having died, Thou gavest life to men who had died, and didst slay the serpent who introduced sin.

Martyricon: Emulating the sufferings of Christ, the divine martyrs were shown to share in the radiance of heaven.

Martyricon: Uniting themselves to the beautiful Word, the martyrs were adorned; and, loving the Sun of righteousness, they were splendidly enlightened.

Theotokion: Unto Him Who was perfected before time began thou gavest birth as a little babe, O most immaculate Maiden; and He hath perfected all things by His Cross and goodness.

Canon of the Theotokos

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of

the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

O thou who ineffably gavest birth to God the Word, bind up the wounds of my soul with effective herbs, pouring out upon them the precious blood of thy Son, Who destroyed the soul-corrupting belly of hades, and poured forth resurrection upon the world.

O Bride of God, send down upon my soul the cleansing of transgressions, with streams wash away mine evil thoughts, and vouchsafe that it may become pure; for I have fled to thy mediation and help, O Virgin Theotokos.

Unto thine aid do I now flee, O all-pure one. Go thou before me, to deliver me from the cruel tempest of the enemy and the raging torrents of iniquity; and unerringly guide me to thy haven and thy tranquillity, O Mother of God.

With darts of sin hath the enemy wounded my whole soul; he hath defiled my heart with pleasures and turned me away from the straight path. Wherefore, I cry unto thee: Turning me back, heal thou and save me!

Ode V

Canon of the Cross

Irmos: O thrice-blessed Tree, whereon Christ, our King and Lord, was crucified, and whereby he who beguiled mankind by the tree did fall, when God was nailed in the flesh, Who granteth peace to our souls!

Desiring to clothe with the vesture of incorruption us, who have been stripped naked, Thou wast stripped naked; and crucified upon the Cross, Thou didst lay bare the wiles of the enemy. Wherefore, we glorify Thy sufferings.

The saving blood which flowed from [Christ's] side manifestly cleansed the world, abolished the blood of the temples of the idols, restored those made subject to corruption by the fruit of knowledge, and poured forth incorruption upon our souls.

Martyricon: Resplendent in the beauty of their multifarious wounds, and signed with the divine Blood, the glorious martyrs manifestly passed by the sword which before barred the way, and have made their abode, rejoicing, in paradise.

Martyricon: How wonderful art Thou, O Christ, in the saints who loved Thee with faith! For, enriched by Thee, they pour forth upon the world rivers of divine healing, and dry up the effluence of our passions.

Theotokion: Thou hast healed us who have been afflicted by sin, O all-pure Virgin, who gavest birth to the Savior and Physician of all, Who was nailed to the tree of the Cross, and poured forth salvation upon our souls.

Canon of the Theotokos

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

With all diligence I hasten to thine aid, O most immaculate one, and I lift up the eyes of my soul. Turn not away from me, but help and deliver me, in that thou art good, and wash away the defilement of my transgressions.

Deadly poison lay in the fangs of sin, but thou didst supply an antidote thereto in the nails and divine spear of thine Offspring, Who in His lovingkindness suffered in the flesh for our sake, O only most hymned one.

Grant life to me, who am slain by mine evil ways and corrupted by my transgressions, O thou who gavest birth to eternal Life; and turn me to incorruption by renewing my soul, O blessed of God.

Deliver me from the evil of the demons and the malice of men, O Mistress who alone gavest birth to the Healer of all flesh and offenses, the Savior and Lord, and quickly heal the pain of my soul and body.

Ode VI

Canon of the Cross

Irmos: Stretching forth his arms in the form of the Cross in the belly of the sea monster, Jonah clearly prefigured the saving passion. And issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and hath enlightened the world by His rising on the third day.

The Cross was planted in the midst of the earth at the place of the skull, and healed the sickness caused by the tree which grew in the midst of paradise; for Jesus the Messiah, Who alone is righteous, appeared in the midst of two iniquitous thieves, and with Himself hath raised up all, and cast down into the abyss him who fell headlong from the heights.

Drawing the divine bow, Thy precious Cross, O Christ, Thou didst loose Thine arrows at the slayer; with the nails of Thy hands Thou didst pierce his wrathful and most polluted heart, O Master; and Thou didst utterly slay him, and grant life to those he had slain, O Compassionate One.

Martyricon: With the stream of blood which flowed from the bodies of the holy athletes they quenched all the flame of the madness of idolatry by the Spirit, watered the furrows of the honored Church, and caused the grain of salvation, hope and love to grow, wherewith every soul is nourished by grace divine.

Martyricon: The character of the glorious suffering passion-bearers was enflamed more than with fire, when the evil judges sentenced them to be consumed by material fire; but they were preserved unharmed through the activity and grace of the Holy Spirit, Who crowned them who suffered lawfully.

Theotokion: A sword pierced thy heart, O all-pure Maiden, when thou didst see thy Son stretched out on the Cross, enduring sufferings, of His own will pierced in His divine side by the spear, and slaying the adverse serpent of darkness; wherefore, weeping maternally, thou didst magnify Him.

Canon of the Theotokos

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Living in fornication, I have fallen away from God. I have become a wretched slave to pleasures, and am stripped bare of all the divine virtues. But visit me, O all-pure one.

I have shunned the commandments given me, and, having withdrawn from life, I have drawn nigh unto death. But instruct me to return, O all-pure Mother of God.

My life is wicked, full of indifference, but thy mercy is great and ineffable, O all-pure one. Let the lovingkindness of thy goodness prevail over my weak mind.

O pure one, who gavest birth to the most compassionate Savior and Deliverer, have pity on me, and save and deliver me from those who surround me and mercilessly attack my weakness.

ODE VII

Canon of the Cross

Irmos: The mad command of the ungodly tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three youths feared not the fury of the wild beasts, nor the raging blaze; but in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

When Thou wast stretched out upon the tree of the Cross like a grape-vine, O Word of the Father, Thou didst mystically exude the wine which doth away with the drunkenness of disobedience and gladdeneth all who acknowledge Thee to be God the Creator, Who sufferest of Thine own will. And it saveth those who chant: O all-hymned God of our fathers, blessed art Thou!

Thou didst endure the mockery of crucifixion, O Christ my God, bringing an end to the reproaches and sighing of men; Thou didst eat gall, transforming all the bitterness of evil; and Thou didst suffer Thy hands to be wounded, healing the wounds of our souls, O Compassionate One, and commanding us to chant: O all-hymned God of our fathers, blessed art Thou!

Martyricon: With your pangs, O valiant athletes, ye gained the life which is devoid of pain; wherefore, having received from on high the grace to heal our sufferings and dispel evil spirits, ye ease our pains, O holy ones; and ye stand forth before the faithful, and save those who cry: O all-hymned God of our fathers, blessed art Thou!

Martyricon: Ye stood before the tribunal, confessing Christ Who for our sake assumed flesh like ours, though without corruption, O martyrs; and, truly showing yourselves to be emulators of His sufferings, ye endured fire and all other tortures, crying out in gladness: O all-hymned God of our fathers, blessed art Thou!

Theotokion: "I was filled with grief, beholding Thee, my Son, suffering unjustly; and I was wounded in soul when by the spear Thou wast pierced in the side," weeping and lamenting the Theotokos, the only Mistress, cried, whom we all call blessed as is meet, piously crying out: O all-hymned God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Having received the never-waning Light, O pure Virgin, thou art wholly radiant, and dost illumine those who cry to thee with faith: Blessed is the Fruit of thy womb, O all-pure one!

That thou mightest show forth thy mercy and love for mankind, O Virgin, lead me up from the depths of evils, who cry: Blessed is the Fruit of thy womb, O all-pure one!

Wounded by soul-destroying darts, unto thee do I flee, O Virgin Mother. By thy supplication protect me wholly, who cry: Blessed is the Fruit of thy womb, O all-pure one!

O Mother of the Savior, deliver me, who am held fast by cruel captivity, evil thoughts and sinful guilt, that, saved, I may ever glorify thee as is meet.

ODE VIII

Canon of the Cross

Irmos: O children, equal in number to the Trinity, bless ye God, the Father and Creator; hymn ye the Word, Who came down and transformed the fire into dew; and the all-holy Spirit, Who imparteth life unto all, exalt ye supremely forever!

Blessed is the Tree whereby all the curse of deception in Eden was annulled, which resulted from the wicked eating of the tree; and Christ the all-glorious is exalted, Who in His lovingkindness desired of His own will to be lifted up thereon.

Once, the ever-glorious [Jacob], crossing his arms in sacred manner, blessed his grandsons, manifesting the form of the sacred Tree, whereby blessing hath been imparted unto all who were cursed by the malignant fruit of the tree and stumbled headlong into the abyss of evils.

All mankind was set aright when Thou, O Master, wast stretched forth on the Cross. The horde of evil demons fell, and those who were scattered came together in unity; and the might of Thine authority and Thy power are exalted forever.

Martyricon: O divine athletes of the Lord, ye have inherited blessed glory, incorrupt sustenance and splendid habitations, have joined the ranks of heaven, and have now with gladness received the fulfillment of your ever-glorious hopes.

Martyricon: Your courage shone forth more brightly than the sun, O radiant athletes of Christ, with divine power hath cast into darkness all the deception of the devil, and with pious wisdom hath enlightened the hearts of all the faithful forever.

Theotokion: O all-pure Virgin, blessed Mother of Him Who created all things, all of us, the faithful, call thee the noetic cloud, the tabernacle of sanctity, the throne of God, the portal and lampstand of the Light, and the daybreak of the Word.

Canon of the Theotokos

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The Lord Almighty, Who dwelt in thy womb, showed thee to the faithful as a tower of confirmation; and fleeing to it we are delivered from perils and misfortunes, and are freed from temptation, chanting together: Ye priests, hymn; ye people, exalt Him supremely forever!

Let the entreaty of my supplication arise to the Lord Who issued forth from thy womb, O Mistress, that He may deliver me from disobedience to His commandments, from condemnation and the curse of the law, that He may wash away the defilement of my grievous transgressions, in that He alone is merciful.

O all-pure Theotokos, cleanse thou the wounds of my soul and my stumblings into sin, washing me clean with the streams which flowed from the side of thy Son; for to thee do I cry, to thee do I flee, and upon thee, who art full of the grace of God, do I call.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Death, which came upon our race through the eating of the tree hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

Exalting Thee most sacredly, O compassionate Master, we bow down before Thy Cross, the spear, the sponge, the reed, and the holy nails which pierced Thy hands and feet, whereby we have found perfect remission and have been vouchsafed to live in paradise.

O how unjustly Thou wast condemned to be nailed, crucified, to the Tree, O Thou Who alone art the most just Judge of all, seeking to justify all who with faith glorify thy voluntary sufferings and dispensation, and who magnify Thee, O my Christ, with faith.

Martyricon: Giving their bodies over to tortures with all their soul, the glorious martyrs endured wounds and a violent death, the severing of their members, laceration, and burning by fire, and were aflame with love for the Lord; wherefore, crowned, they dwell in the heavens.

Martyricon: O Thou Who art the delight of the apostles and martyrs, by thy supplications fill us all with mercy, in that Thou art compassionate, granting us the remission of our transgressions, the deliverance from all evils, and a place to dwell in Thy kingdom, O Thou Who for our sake appeared as a man.

Theotokion: O Virgin, thou wast shown to be a radiant bridal-chamber for Him Who made His abode within thine incorrupt womb, Who by His will endured His blessed passion, and in His ineffable mercy granted dispassion unto all. Worshipping Him with faith, we piously magnify thee.

Canon of the Theotokos

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

O thou who art truly the divine Mother of God, never cease to entreat Him Whom thou didst bear, that He grant now to thy servants remission of sins and most perfect forgiveness to them for the evils they have committed; and that He vouchsafe them everlasting bliss with all the saints.

O all-holy Theotokos, gird about my lowly soul with the might and power of the Spirit, with weaponry and dominion, and arm it with the sword of the Cross. And cleanse thou the wounds of my sin with the dew of thy love for mankind and thy great mercy.

Be thou for me a pillar of salvation, O pure one; and render the hordes of the demons impotent, dispelling the turmoil of dangers and misfortunes, driving far away the assaults of the passions, and granting us pure liberation.

O pure and all-glorious Mother of God, save those who hymn thee with love, mercifully quelling the tumults of temptation; for as thou gavest birth unto God, O Virgin, thou art able to do whatsoever thou desirest, and freely grantest mercy. Wherefore, we all magnify thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VIII—

The staff of Moses prefigured Thy precious Cross, O our Savior; for thereby Thou savest Thy people as from the depths of the sea, O Thou Who lovest mankind.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Of old the Garden of Eden put forth in its midst the tree whose fruit was eaten; but Thy Church, O Christ, hath caused the Cross to spring forth, pouring out life upon the world. The one brought death upon Adam, who ate of its fruit, but the other gave life to the thief who was saved by faith. O Christ God, Who by Thy suffering didst break the snares laid for us by the enemy, show us to share in his salvation, and vouchsafe us Thy kingdom, O Lord.

OCTOECHOS — TONE VIII

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: What shall we call you, O saints? Cherubim, for Christ rested on you. Seraphim, for ye glorified Him without ceasing. Angels, for ye rejected your bodies. Powers, for ye work miracles. Many are your names, and great your gifts. Pray ye that our souls be saved.

Glory..., Now & ever...: Stavrotheotokion—

"I cannot bear to see Thee asleep upon the Tree, Who givest wakefulness to all, that Thou mightest give divine and saving watchfulness to those who have fallen into most pernicious sleep through the fruit of disobedience!", the Virgin, whom we magnify, said, weeping.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Thou didst stretch forth Thy hands upon the Tree, O Christ, and, rebuking the princes and powers of evil, hast saved from their harm those who piously glorify Thee.

Pierced by the spear as Thou didst hang upon the Tree, Thou didst pour forth torrents of immortality upon us who mindlessly brought death upon ourselves by our transgression; wherefore, we glorify Thee with fear.

Martyricon: Strangers to all earthly pleasures which arise, the athletes gave themselves over to strange torments, wounding the apostate spirit with their wounds.

Glory...: Of Thine own will Thou didst endure suffering on the Cross, O Thou Who art One of the beginningless Trinity. Dry up all the torrents of my passions, and vouchsafe me salvation.

Now & ever...: Seeing Emmanuel, the Lamb and Word of God, hanging bodily upon the Tree, the only unblemished Ewe-lamb and Virgin was seized by grief and shed tears.

ON FRIDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the martyrs, in Tone VIII—

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

O martyrs of the Lord, ye sanctify every place and heal every infirmity. Pray ye now, that our souls be delivered from the snares of the enemy, we beseech you.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thy martyrs, O Lord, were no longer mindful of the things of life, but ignored their tortures for the sake of the life which is to come, and were shown to be inheritors thereof; wherefore, they rejoice with the angels. By their supplications grant great mercy to Thy people.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

What virtue, what praise is due the saints? For they bowed their heads beneath the sword for the sake of Thee Who bowed down the heavens and descended; they shed their blood for Thee Who abased Thyself and assumed the form of a servant; they humbled themselves even unto death, emulating Thy poverty. By their supplications, O God, have mercy upon us, in the multitude of Thy compassions.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera prosomoia, in the same tone: Spec. Mel.: "O all-glorious wonder..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

I have become like the barren tree, clad in form as with useless leaves; and I am afraid that if I am cut down, Thou wilt send me into unquenchable everlasting fire, O Master. But grant me time to convert, that I may offer Thee the goodly fruit of virtuous acts, and may be vouchsafed Thy kingdom.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Lord, O Lord, Who lovest mankind, turn not Thy face away from me, Thy servant, who angereth Thy goodness every day, neither punish me by Thy righteous wrath, O Christ. I have sinned, I have sinned against Thee like no-one else, I confess. But have pity and save me, through the supplications of Thy Mother.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

When in Thy glory Thou shalt sit as the King of all upon Thy judgment-seat, and all the holy angels stand before Thee with fear, and all human nature will stand before Thee to be judged, O Christ; then, through the supplications of Thy Mother, O Lord, from all torments deliver those who have fallen asleep in faith.

Glory..., Now & ever...: Dogmatic theotokion—

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera, in Tone VIII—

O martyrs of the Lord, entreat ye our God, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we beseech you.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

I weep and lament when I think upon death and behold our beauty, which hath been created according to the image of God, lying in the grave, bereft of form, devoid of glory, unsightly. O the wonder! What is this mystery concerning us? How have we been given over to corruption? How have we been yoked together with death? Truly, as it is written, this is by the command of God, Who giveth rest unto the departed.

Stichos: Their souls shall dwell among good things.

OCTOECHOS — TONE VIII

Thy death, O Lord, won immortality for us; for if Thou hadst not been laid in the tomb, paradise would not have been opened. Wherefore, grant rest to the departed, in that Thou lovest mankind.

Glory..., Now & ever...: Theotokion—

O pure Virgin, portal of the Word, Mother of our God: Pray that we be saved.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

ON FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Mortify the understanding of my flesh, O all-pure Virgin who gavest birth unto Life, and deliver me from every torment.

With the all-radiant splendor of Him Who shone forth from thee, O Virgin, enlighten the eyes of my soul, that I may glorify thee.

Glory...: Pray thou, O holy Mistress who alone art the Theotokos, that I may obtain salvation and divine radiance on the day of judgment.

Now & ever...: O all-holy Theotokos who without pain gavest birth unto Christ in manner past understanding and recounting: quell thou the pangs of my heart.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

By thy prayers deliver me from the darts of the enemy, O all-pure one, and spare my heart from besetting thoughts.

Heal thou the wounds of my soul, O all-immaculate Mother of God, and by thy supplications still thou the turmoil of my heart.

Glory...: Subdue the chaos of my thoughts, O pure Mistress, and take from my soul every grief, O thou who gavest birth unto Joy.

Now & ever...: Rejoice, O Virgin Mother of Christ, thou salvation of those who have recourse unto thee! Rejoice, O boast of the apostles and martyrs!

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O Word of God Who wast wounded for my sake in Thy love for mankind: Heal Thou the wounds of my soul, and enlighten the darkness of my mind.

The sleep of sin hath overtaken me through the slumber of my slothfulness, O Virgin. But by thy vigilant supplication rouse me to repentance.

Glory...: O all-immaculate one who hast poured forth the water of remission from thy well-springs: Give drink to my heart, which hath grown dry through all manner of transgressions.

Now & ever...: O all-holy Bride of God, Mistress of the world: save me, delivering me from misfortunes and dispelling the tumult of the passions.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Look down, O all-pure Mistress, hearken unto my voice, and wash away all mine iniquities.

O Theotokos who gavest birth to the never-setting Sun, enlighten me who have become wholly dark through the passions, that I may glorify and praise thee, O all-immaculate one.

Glory...: Have pity on my soul, O all-holy Maiden, and deliver it from damnation and everlasting torment.

Now & ever...: Heal mine ailing soul, O all-holy Mistress who gavest birth to Him Who taketh away the infirmities of all.

ODE VI

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

By thy vivifying birthgiving mortify the unseemly uprisings of my flesh, O Theotokos who hast given life unto those slain by evil, that I may glorify thee as the cause of the restoration of man.

O Virgin Theotokos who gavest birth to the Abyss of compassions, save thou my soul from the sorrows of life, and open unto me the spiritual portals of joy; for on thee alone have I set my hope.

Glory...: That I may joyously hymn thy mighty works and the great grace of thy miracles, O all-pure Virgin, by thy supplications ever free me from the unseemly thoughts which afflict me.

Now & ever...: In manner transcending nature didst thou give birth unto Him Who did not depart from the bosom of the Father, yet through thee, O Virgin, conversed with men. As thou art the boast and confirmation of all of us, O Theotokos, take pity upon those who flee unto thee.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

The Word of the Father descended to the earth, and the radiant angel said to the Theotokos: "Rejoice, O blessed one who alone hast preserved the bridal-chamber, accepting the conception of the preëternal God and Lord, that God might save the human race from deception!"

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Woe is me! How shall I escape the torments which await me who have lived wickedly on earth? How shall I appear to the dread Judge as other than accursed? O Mistress Theotokos, be thou then my helper!

Quench thou the flame of my passions and still the tempest of my heart, O pure Mother of God; and deliver me from the tyranny of the demons and from eternal fire, O all-pure one.

Glory...: Behold the sorrow which the multitude of mine evils hath brought upon me, O Virgin, and before my departure grant me rest, mollifying thy Son by thy maternal supplications.

Now & ever...: With thy dew extinguish the flame of the passions of my heart, O Virgin Maiden, and rescue me from the dread fire, from eternal damnation and the tyranny of the demons.

ODE VIII

Irmos: O children, equal in number to the Trinity, bless ye God, the Father and Creator; hymn ye the Word, Who came down and transformed the fire into dew; and the all-holy Spirit, Who imparteth life unto all, exalt ye supremely forever!

Mortify all the uprisings of our bodies, O Virgin who by thy Life-bearing birthgiving didst slay the serpent, and pray that we may receive the life which ageth not, that we may hymn thee forever.

I ever invoke thine aid, O Theotokos. Put me not to shame who have already acquired shame, but take pity upon me, O all-pure one, rescue me from the flame, and deliver me from eternal torments.

Glory...: Show thyself to me as a joyous helper amid evil circumstances, delivering me from the assaults which the demons launched at me, that I may ever bless thee, O Theotokos, thou intercessor for all.

Now & ever...: O all-holy Maiden, thou boast of the apostles and glory of the martyrs, cause me to share in eternal glory, who cry aloud: Bless the all-holy Spirit for all ages!

ODE IX

Irmos: Thou didst transcend the laws of nature, conceiving the Creator and Lord, and didst become a portal of salvation for the world. Wherefore, we magnify thee unceasingly, O Theotokos.

With thy never-waning light drive away the cruel darkness from my soul, O portal of the Light, and show me the luminous paths of repentance, that, treading them, I may elude the gloom of sin and may magnify thee unceasingly.

OCTOECHOS — TONE VIII

Cleanse thy servants, O Good One, and grant us forgiveness of transgressions; deliver us from the eternal flame, and cause us to share in Thy kingdom, O Word of God, for Thou didst endure the Cross in Thy desire to save the human race.

Glory...: Grant that I may easily pass through the journey of this life, O Theotokos, subduing the uprisings of temptations and perils, in that thou art good, and guiding me to the virtues of the heavenly kingdom and divine rest, that, saved, I may glorify thee.

Now & ever...: In that thou gavest birth to the all-good God and art merciful, heal thou my soul, which is sick with grievous suffering, and ever deliver me from the evils which oppress and assail me, O all-pure one, that, saved, I may fervently magnify thee who hast magnified our race.

Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone VIII—

Ye were shown to be noetic beacons, O holy martyrs, for by faith ye abolished the gloom of deception, lit the lamps of our souls, and entered with glory into the heavenly bridal-chamber with the Bridegroom. Pray ye now, we beseech you, that our souls be saved.

Stichos: Wondrous is God in His saints, the God of Israel.

Mortifying the fiery form and movements of the passions with temperance, the martyrs received the grace of Christ, to drive infirmities from the sick, and to work miracles, in that they are alive even after death. O what a truly all-glorious wonder it is that bare bones pour forth healings! Glory to the one all-wise Creator and God!

Glory..., Now & ever...: Theotokion—

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the second chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

O prophets, martyrs of Christ, and holy hierarchs, who with pious mind lawfully finished the good race and receive unfading wreaths from God, unceasingly ask His grace for us, that He may grant us the forgiveness of transgressions, in that He is God readily conciliated.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Those who have piously departed from transitory things do Thou number with the righteous in the habitations of the elect, O Master, granting them rest in the place of those who keep festival and in the endless bliss of paradise, forgiving their voluntary and involuntary transgressions in Thine extreme beneficence, in that Thou art good.

Stichos: Their souls shall dwell among good things.

Nekrosimon: O Lord, Thou only Creator, Who in the depths of Thy wisdom and Thy love for mankind dost set all things in order, and providest all with what is beneficial: Grant rest to the souls of Thy servants, for they set their hope on Thee, our Creator, Fashioner and God.

Glory..., Now & ever...: Theotokion—

Thee do we have as a rampart and refuge, and a right acceptable intercessor before God to Whom thou gavest birth, O unwedded Theotokos, salvation of the faithful.

SATURDAY MATINS

ODE I

Canon of the holy martyrs, hierarchs, the venerable and the departed, the acrostic whereof is "the divine conclusion of the new Octoechos", the composition of Joseph, in Tone VIII—

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Ye were shown to be precious pearls rendering the crown of the honored Church brilliant, O most valiant passion-bearers of Christ.

With divine splendors the all-wise and holy hierarchs shone forth the dogma of the virtues and have enlightened the hearts of the faithful.

O Word Who art wondrous in the prophets and the righteous, we beseech Thee: By their supplications save us!

When Thou, the righteous Judge, shalt come to do what is most just, O Word, save us from condemnation by their entreaties.

Theotokion: Knowing thee to be the one who gave birth to the Lord, O Virgin, the choir of women who suffered, following in thy train, is brought before Him.

Another canon, of departed, the acrostic whereof is "I fashion an eighth hymn for the faithful departed", in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Martyricon: Having emulated the death of Christ by their death and His honored suffering by their sufferings, all the martyrs have received divine and blessed life.

Nekrosimon: Overlooking the transgressions of youth and transcending men's sins, O Christ our Savior, number among Thine elect Thy servants who have fallen asleep.

Glory...: Unto Thy servants whom Thou hast taken to Thyself, O greatly Merciful One, richly grant the glory and joy which those who acquired a blessed sojourn have received.

Theotokion: Thou didst conceive the Word of the Father, Who united Himself hypostatically to the flesh He received of thee, and Who abolished hades with divine power, O most immaculate Maiden.

ODE III

Canon of All Saints

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Spurning vile sacrifices with most mighty intent, the athletes became most pure sacrifices for the Word Who was sacrificed.

Renewing with sanctifying words those grown old through all the passions, ye showed yourselves to be divine disciples of the Word Who hath renewed the world.

The grace of the most Holy Spirit, which of old was manifestly imparted to the prophets, hath in latter times filled the ascetics with divine gifts.

Join Thou to the choirs of the saints those who have passed from this life with faith, O God, and in Thine ineffable mercy cause them to dwell in paradise.

Theotokion: Jesus our Lord, Whom nought can contain, made His abode in thy sanctified womb without being circumscribed, O all-pure and most hymned Virgin.

Canon of the Departed

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Martyricon: Cleansed of the ancient fall of our first parents, and having been sprinkled with baptism, regeneration and the streams of your blood, O blessed ones, ye reign with Christ.

Nekrosimon: O Savior, Who of Thine own will wast laid, dead, in the tomb, and called forth those who abode in the grave, be Thou well-pleased that those whom Thou hast taken from us may dwell in the habitations of Thy righteous.

Glory...: Entreated by the compassion of Thy divine goodness, which is understood consubstantially, O Master and Savior, give rest to Thy servants, granting them remission of their sins.

Theotokion: He Who alone manifestly loveth mankind, who was incarnate of thy womb and became man, saveth man from the gates of death, O only all-pure and most hymned Mother of God.

ODE IV

Canon of All Saints

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Passing through the arena of torments, O divinely blessed athletes, with the fervor of the Spirit ye utterly consumed the tinder of deception.

Thou hast splendidly glorified Thy venerable and holy hierarchs, O Lord. By their divine entreaties show me to partake of Thy glory.

The inspiration of the divine Spirit, which enlightened the prophets, gave women the strength to cast down the arrogance of the enemy.

O All-good One, entreated, do Thou vouchsafe that Thy servants, whom Thou hast taken to Thyself, may join chorus with all the saints in Thy holy habitations

Theotokion: In manner transcending nature, O most immaculate one, thou gavest birth to the Bestower of the law of God, Who refashioneth fallen human nature.

Canon of the Departed

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Martyricon: That they might behold Thy glory and splendidly receive Thine effulgence in the heavens, O Master, the divine martyrs endured all manner of tortures, singing to Thee, O Christ: Glory to Thy power, O Thou Who lovest mankind!

Nekrosimon: In Thy house are many mansions, O Savior, which are set aside for all according to the measure of their virtues, as is fitting. Be Thou well-pleased, O Compassionate One, to fill them with those who have reposed in faith, piously chanting unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Glory...: Thou didst appear as a man equal to us, O Immortal One, didst endure death as do all, and hast shown us the path to life. In that Thou lovest mankind, free those who have departed from us, granting them forgiveness of offenses, O Master, and give them a share of Thy light.

Theotokion: Thou art the boast of the faithful, the intercessor and refuge, the bulwark and haven of Christians, O thou who knewest not wedlock. O most immaculate one, thou bearest entreaties to thy Son, and savest from misfortunes those who with faith and love know thee to be the Theotokos.

ODE V

Canon of All Saints

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

The divine martyrs bore the wounding of their flesh; wherefore, they ever heal our wounds, wounding the demons.

O holy hierarchs of God, with all the venerable entreat Christ, that He grant us remission of sins.

Laying waste to their bodies with discomfort and asceticism, the venerable women have been vouchsafed that for which they truly hoped, O Thou Who lovest mankind.

O Immortal One, Who destroyed death by Thy death, in that Thou lovest mankind grant rest to Thy faithful servants, who have died in hope of life.

Theotokion: Thou hast annulled the condemnation of our first father, O pure one, having given birth in the flesh unto Jesus, the one Lord, Who hath justified all.

Canon of the Departed

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Nekrosimon: In the habitations of the saints, where the beauteous cry is heard of those who keep festival, vouchsafe the life of dispassion, Thine ineffable glory and Thy blessedness, which is past recounting, unto those who have departed, O Thou Who alone lovest mankind, taking pity on them.

Nekrosimon: In the bosom of Abraham, where the ranks of the angels are, and where the assemblies of the righteous rejoice, cause Thy servants to dwell, O loving Savior, and be

Thou well-pleased that they stand with boldness before Thy dread and divine throne.

Glory...: Thou wast shown to be our purification, righteousness and deliverance, O Compassionate One, and by Thy wounds hast healed our infirmities; wherefore, in that Thou art good, grant unto those who have departed the delights of paradise.

Theotokion: Thou didst mercifully assume the form of man, O Merciful One, Who adornest all with the transcendent exaltations of divine glory, receiving animate and reason-endowed flesh from the Virgin's womb, wherewith Thou didst destroy death.

ODE VI

Canon of All Saints

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

With your honored stripes ye heal the infirmities of men's souls, O holy martyrs, and ever remove the corruption of their bodies, wounding the multitude of evil demons.

The choir of the venerable, the company of holy hierarchs, and the divine assembly of sacred women, who struggled steadfastly, have inherited bliss in the heavens.

Having mortified the flesh, ye received life, O ascetics; and having tended well the flock of Christ, O all-wise and holy hierarchs, ye were vouchsafed immortal glory after your end.

O Word, Who art the life of the living and rest of the dead: Cause Thy servants, who have departed from us at Thy divine behest, to dwell in the bosom of Abraham, Thy favored one.

Theotokion: The Effulgence of the Father dwelt within thee, O pure one, and with the immaterial rays of His divinity destroyed the darkness of polytheism, and illumined the world.

Canon of the Departed

Irmos: Same as the foregoing.

Martyricon: Wounded in their souls by the love of Thee, Thy martyrs, O Savior, endured many tortures, desiring everlasting glory and Thy sweet communion.

Nekrosimon: Thou didst cut open the belly of the enemy by Thy death, and didst resurrect all who were held prisoner therein, O Bestower of life. Vouchsafe this unto those who have departed, O Benefactor.

Glory...: Thou didst free Thy servants in hades from tears and sighing, O Savior, for as Thou alone art full of lovingkindness, Thou hast wiped away every tear from the face of all who bless thee with faith.

Theotokion: He Who formed nature taketh form in thy womb; He Who is complete doth empty Himself, O most immaculate one; He Who alone is immortal submitteth to death for our salvation.

Kontakion, in Tone VIII—

With the saints give rest, O Christ, to the souls of Thy servants, where there is no pain, nor grief, nor sighing, but life never-ending.

Ikos: Thou alone art immortal, Who didst create and fashion man; wherefore, as mortals we have been formed from the earth, and unto the same earth shall we go, as Thou didst command, Who created and said unto me: "Dust thou art, and unto dust shalt thou return." Thither do all of us go, making a funeral lament of the hymn: Alleluia!

ODE VII

Canon of All Saints

Irmos: In Babylon, the pious youths did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: O supremely exalted God of our fathers, blessed art Thou!

Having destroying the hedge of ungodliness with your sacred bonds, release from me the burden of mine offenses, O martyrs, and save me who cry: Blessed is the God of our fathers!

With the showers of your sacred blood ye extinguished the fire of heresies, and by the flame [ye endured] ye burned up the tares of the deception of ungodliness and enlightened the souls of the faithful.

Having mortified the flesh with asceticism, the fasters live even after death; and the choir of the prophets and the righteous, and the company of women who struggled, have been glorified. By their entreaties, O Christ, deliver us from misfortunes.

Grant rest, O Christ, unto the souls of all who have fallen asleep in the hope of life, in Thy great lovingkindness overlooking the offenses

they committed in this life, O only compassionate Savior. O God of our fathers, blessed art Thou!

Theotokion: As thou art wholly pure, thou didst receive the incarnate Word in thy womb. Him do thou entreat, O all-pure one, that He cleanse of infirmities of soul and body me who have recourse unto thee with pure faith.

Canon of the Departed

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Martyricon: All the desire of the martyrs was for the one Master, for they were united to Him in love and chanted: Blessed art Thou, O Lord God, forever!

Nekrosimon: The splendor of the divine kingdom dost Thou give to those who have departed in faith, granting the vesture of incorruption unto those who cry: Blessed art Thou, O Lord God, forever!

Glory... With joy and gladness fill Thy servants whom Thou hast taken to Thyself, O Compassionate One, Who vouchsafed to call them to Thee, that they might chant: Blessed art Thou, O Lord God, forever!

Theotokion: Annulling the curse of Eve, Thou madest Thine abode within the all-immaculate Virgin, pouring forth a fountain of blessing upon those who cry: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of All Saints

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

Suffering, ye demolished the temples of the idols and made yourselves temples of the divine Trinity, O passion-bearers of the Lord, conversers with the angels.

Thy priests, O Christ, having clothed themselves in righteousness with those who lived holy lives in times past, now rejoice, beholding Thy divine beauty most clearly.

By the supplications of Thy most sacred prophets, the ever-memorable women, and the righteous of ages past, O Word, grant Thy mercies unto Thy world.

O just Judge, when Thou wilt judge those whom Thou hast taken from among us, preserve them uncondemned, overlooking their offenses, O Master.

Theotokion: Appearing, with thine enlightenment dispel from my soul the clouds most dark, O Virgin who gavest birth to the Sun of righteousness.

Canon of the Departed

Irmos: When the musical instruments sounded and innumerable were those who worshipped the image in Dura, the three youths, refusing to obey the tyrant's command, hymned and glorified the Lord for all ages.

Martyricon: Having passed through the struggles of earth, the true martyrs received heavenly crowns, and without ceasing they cry unto Thee: Hymn the Lord, and exalt Him supremely for all ages!

Nekrosimon: Descending into the nethermost pit, with Thy life-creating hand Thou didst raise up those who abode in the graves, and gavest rest unto Thy servants who reposed aforetime in faith, O Compassionate One.

Glory...: In that Thou art the Well-spring of life everlasting and the Torrent of delight, vouchsafe that Thy servants, who have departed unto Thee, may hymn and glorify Thee for all ages.

Theotokion: O Virgin Mary, Theotokos, who gavest birth to God, the Savior of men, in the body: Save those who with faith hymn and supremely exalt thine Offspring for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: With unceasing glorification we magnify thee, the Mother of the Most High, who knewest not wedlock, who didst truly give birth unto God the Word in manner past understanding, and art more highly exalted than the all-pure hosts.

The martyrs stood before the unjust tribunals, condemning all injustice with the grace of Christ, rescuing those held fast by them, and receiving crowns of righteousness.

Ye were shown to be pilots of the Church, piously steering the whole ship with the commandments of God, O all ye blessed primates and pastors. Wherefore, we honor you as our helmsmen.

The council of the prophets and the venerable entreateth Thee, O Lord, and the company of women who suffered most splendidly and shone forth in asceticism, doth beseech Thee, O Thou Who lovest mankind: Grant us Thy compassions!

O Merciful One, through the supplications of Thy saints vouchsafe that Thy servants, who have departed in faith from this vain world, may have a share in the honor and everlasting glory which all the saints of Christ have been granted.

Theotokion: Bearing in thine arms the Fullness of all good things, O most immaculate one, fulfill the entreaties of thy servants; and direct our steps toward God, giving us the strength to walk in virtue.

Canon of the Departed

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Martyricon: Possessed of invincible and unvanquishable might, O martyrs of Christ, ye set at nought the ungodly edicts of the tyrants and, enlightened by the rays of the Trinity, O right glorious ones, ye were manifestly vouchsafed the kingdom of heaven.

Nekrosimon: Bitter hades was destroyed when Thou didst demolish it and didst raise up those who slept there from times past. O Compassionate One, in that Thou art good, vouchsafe Thy never-waning light to those who have now passed over to Thee.

Glory...: O Savior, Thou art all sweetness, Thou art truly all desire, all insatiable love; Thou art all ineffable beauty! Wherefore, be Thou well-pleased that those who have passed over to Thee may delight in Thy comeliness, and vouchsafe unto them Thy divine beauty.

Theotokion: Save me, O Mother of God, who gavest birth to Christ my Savior, God and man, in two natures but a single Hypostasis: He is the only-begotten of the Father, and issued forth from thee as the firstborn of all creation. Him do we magnify in two natures.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone VIII—

Ye struggled greatly, O saints, valiantly enduring tortures at the hands of the iniquitous; and though ye have passed from this life, ye still work wonders in this world and heal those made sick by their passions. O holy ones, pray ye that our souls be saved.

O invincible martyrs of Christ, having vanquished falsehood with the power of the Cross, ye received the grace of eternal life; and undaunted by the threats of the tyrants, ye rejoiced as ye were wounded with tortures: and your blood hath now become healing for our souls. Pray ye, that our souls be saved.

Fitted well with the breastplate of the Faith, and armed with the Cross as a sword, ye showed yourselves to be mighty warriors, manfully opposed the tyrants and cast down the deception of the devil; and, victorious, ye were vouchsafed crowns. Pray ye ever in our behalf, that our souls be saved.

Nekrosimon: For those who have lived in fornication infinite is the torment, the gnashing of teeth, the inconsolable weeping, the fiery Gehenna, the outer darkness, the worm which sleepeth not, the ineffectual tears, and the implacable judgment; wherefore, before the end let us cry out, saying: O Master Christ, grant rest with the elect unto those Thou hast taken to Thyself!

Glory..., Now & ever...: Theotokion—

I flee to thy protection, O holy Virgin Theotokos, for I know that through thee I shall obtain salvation; for thou art able to help me, O pure one.

Aposticha stichera of the departed, in Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

Dipping Thy fingers in Thy blood and staining them therewith as with red ink, Thou hast signed for us a royal reprieve, O Master; wherefore, we entreat Thee with faith: Among Thy firstborn number those who have departed unto

Thee, the Compassionate One, and vouchsafe that they may receive the joy of Thy righteous.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Conducting the priestly ministry as a man, and slaughtered like a lamb, Thou didst bring an offering to the Father, rescuing man from corruption. In that Thou lovest mankind, those who have departed do Thou enroll in the land of the living, where torrents of delight pour forth, and well-springs of eternal life flow.

Stichos: Their souls shall dwell among good things.

With the depths of Thine ineffable wisdom Thou dost set the bounds of life, dost foresee things to come, and dost cause the servants Thou hast taken to Thyself to dwell in the life to come. Settle them by peaceful waters, in the splendor of the saints, O Lord, where the voice of joy and laudation is heard.

Stichos: And their memory shall be from generation to generation.

O Word Who art invisible, of the same nature and form as the Father and the Spirit, for my sake Thou didst appear as a man in the flesh. In that Thou art merciful and lovest mankind, with the beauties of Thy majesty and comeliness enlighten those who have passed from this life, O Author of life.

Glory..., Now & ever...: Theotokion—

In that thou didst conceive the beginningless Word of God the Father, with thy maternal boldness earnestly entreat Him, O Theotokos, that He number thy servants where the dancing of the righteous is continuous, who rejoice and praise thee, and where the radiance is eternal, and the voice of him who keepeth festival is sweet.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

O passion-bearers who endured all pain, by your wounds and grace divine ye have wounded all the darkness of the demons.

The venerable and divine hierarchs of Christ, the council of the prophets, and all the righteous saints, have received a heavenly inheritance. Let us bless them as is meet.

All who have departed this life with faith do thou settle in the lands of the righteous, O God; and show forth as heirs of paradise those who hymn Thee in godly manner.

Glory...: I offer Thee a final hymn, O Trinity: Those whom Thou hast taken from us in faith do Thou vouchsafe the habitations of the saints; and have mercy on me, the prodigal.

Now & ever...: O Virgin who gavest birth to the Fullness of all good things, fulfill our entreaties, asking for us remission of offenses, enlightenment and great mercy.

THE END OF TONE VIII

THE RESURRECTIONAL EXAPOSTILARIA & THEIR THEOTOKIA

AND THE GOSPEL STICHERA

The composition of the Emperor Constantine VII Porphyrogenitus

EXAPOSTILARION I

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how He teacheth us to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit, and how He will abide with the initiates of His mysteries, as He promised, until the end of time.

Theotokion: Thou didst rejoice with the disciples, O Virgin Theotokos, for thou didst behold Christ risen from the tomb on the third day, as He said. And He appeared to them, teaching and revealing higher things, and commanding them to baptize in [the name of] the Father, and of the Son, and of the Holy Spirit, that we might believe on His resurrection, and glorify thee, O Maiden.

THE FIRST EVANGELICAL STICHERON

in Tone I

When the disciples came to the Mount of Olives for Christ's ascension from the earth, the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Savior of our souls, promised to remain with them without fail, forever.

EXAPOSTILARION II

Seeing that the stone had been rolled away, the myrrh-bearing women rejoiced, for they beheld a young man sitting in the tomb, who said to them: "Behold! Christ is risen! Say ye unto the disciples and Peter: Haste ye unto the mountain of Galilee. There will He reveal Himself to you, as He foretold to His friends."

Theotokion: Before Thou wast conceived, O Christ, an angel brought to the Virgin the salutation: "Rejoice!", and an angel rolled away the stone from Thy tomb: the one instead of grief brought tokens of ineffable joy, and the other instead of death confessed and magnified Thee, the Bestower of life, telling the women and the initiates of Thy mysteries of Thy resurrection.

THE SECOND EVANGELICAL STICHERON

in Tone II

When the women who with Mary came bearing myrrh and were at a loss how they would attain their desire, the stone was shown to have been moved, and a divine youth, stilling the turmoil of their souls, said: "The Lord Jesus is risen! Wherefore, tell the disciples who preach Him to go with all haste into Galilee to behold Him risen from the dead, as Bestower of life and Lord!"

EXAPOSTILARION III

Let no one fail to believe that Christ is risen, for He revealed Himself to Mary, and was afterwards seen by those walking to the village [of Emmaus], and again appeared to the eleven initiates of His mysteries as they lay [in hiding], sending them forth to baptize; and He was upborne into the heavens from whence He had descended, confirming His preaching by manifold signs.

Theotokion: O Sun Who hast shone forth today from the tomb, like a bridegroom from a bridal-chamber, making hades captive and abolishing death: through the supplications of her who gave Thee birth Thou hast sent down light upon us: a light illumining our hearts and souls, a light which directeth all to walk in the paths of Thy precepts, in the way of peace.

THE EVANGELICAL STICHERA AND EXAPOSTILARIA

The Third Evangelical Sticheron
in Tone III

When Mary Magdalene announced the Savior's resurrection from the dead and His appearance, the disciples, refusing to believe, were reproached for their hardness of heart; but armed with signs and wonders, they were sent forth to preach. Thou, O Lord, didst ascend to Thy Father, the original Light; and they preached the word everywhere, persuading by miracles. Wherefore, enlightened by them, we glorify Thy resurrection from the dead, O Lord Who lovest mankind.

Exapostilarion IV

Having been illumined by the virtues, let us behold the man standing in the Life-bearing tomb in brilliant vesture while the myrrh-bearing women fall prostrate; let us learn of the resurrection of Him Who hath dominion over the heavens; with Peter let us hasten to the sepulchre of Life; and, marvelling at what hath taken place, let us remain to behold Christ.

Theotokion: O Lord Who hast commanded us to rejoice, Thou hast transformed the grief of our first parents, bearing the joy of Thine arising into the world. Wherefore, O Bestower of life, through her who gave Thee birth send down [upon us] the light of Thy compassions, a light which illumineth our hearts, that we may cry out to Thee: O God-man Who lovest mankind, glory to Thy resurrection!

The Fourth Evangelical Sticheron
in Tone IV

It was very early in the morning, and the women arrived at Thy tomb, O Christ; but the body which they desired was nowhere to be found. Wherefore, two angels clad in shining garments, standing before the perplexed ones, said: "Why seek ye the Living among the dead? He is risen, as He foretold! Why do ye not remember His words?" And believing them, they proclaimed the things that they had seen; yet the glad tidings were thought to be false, so slow yet were the disciples. But Peter ran and, seeing, within himself glorified Thy wonders.

Exapostilarion V

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when [they remembered how] He had spoken to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

Theotokion: I hymn Thine immeasurable mercy, O my Creator, for Thou didst abase Thyself to assume and save afflicted human nature, and, being God, Thou didst will [to be born] of the pure divine Maiden, to become like unto me, and to descend even into hades, desiring that I be saved through the supplications of her who gave Thee birth, O most compassionate Master.

The Fifth Evangelical Sticheron
in Tone V

O, Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give Peter to understand Thy resurrection? And, while journeying with Luke and Cleopas, how didst Thou converse with them, and in conversing didst not reveal Thyself straightway? Wherefore, Thou wast reproached as a mere traveller to Jerusalem Who took no part in its doings. Yet, ordering all things for the benefit of Thy creation, Thou didst disclose the prophecies concerning Thee, and madest Thyself known to them when Thou didst break the bread; and their hearts burned within them before they recognized Thee. And to Thine assembled disciples they manifestly proclaimed Thy resurrection, whereby do Thou have mercy upon us.

Exapostilarion VI

Showing that Thou art a man by nature, O Savior, having risen from the dead Thou didst stand in the midst [of the apostles] and didst partake of food; and Thou didst teach [them] the baptism of repentance. And straightway Thou didst ascend to the heavenly Father, but didst promise to send the Comforter to Thy disciples. O all-divine God-man, glory to Thine arising!

Theotokion: The Author of creation and God of all took human flesh of thine all-pure blood, O most holy Virgin, renewing all my corrupted nature, and He left [thee] after thy birthgiving as thou wast before giving birth. Wherefore, we all praise thee with faith, crying out: Rejoice, O Mistress of the world!

The Sixth Evangelical Sticheron
in Tone VI

Thou art the true Peace, O Christ, Who givest Thy divine peace to men. After Thine arising Thou didst show Thyself to the disciples, and they were affrighted, thinking that they were seeing a ghost. But Thou didst calm the turmoil of their souls, showing them Thy hands and feet. Yet when still they doubted, Thou didst, by partaking of food and recalling Thy teachings, open their minds to understand the Scriptures. And having promised them the promise of the Father, and blessed them, Thou didst depart into heaven. Wherefore, with them we worship Thee. O Lord, glory be to Thee!

Exapostilarion VII

When Mary said that the Lord had been taken away, Simon Peter and the other initiate of the mysteries, whom [Jesus] loved, ran to the sepulchre; and when they arrived, they found only the linen-clothes lying within, while the napkin [which had covered the Savior's] head lay in a place apart from them. Wherefore, they kept silence until they beheld Christ again.

Theotokion: Great and all-glorious things hast Thou wrought for my sake, O my greatly merciful Christ! For Thou wast ineffably born of the Virgin Maiden, didst undergo crucifixion, and, having endured death, didst arise in glory, and hast freed our nature from death. Glory to Thy glory, O Christ! Glory to Thy power!

The Seventh Evangelical Sticheron
in Tone VII

Lo! It is dark and very early in the morning. Why standest thou by the tomb, O Mary, harboring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave-clothes and the winding sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee: Christ the Bestower of life.

Exapostilarion VIII

Beholding two angels within the tomb, Mary was amazed; and not recognizing Christ, she questioned Him, [assuming that He was] the gardener, [saying]: "Sir, where have they laid the body of my Jesus?" But recognizing Him as the Savior Himself from the sound of His voice, she heard [Him say]: "Touch me not, for I shall depart unto the Father! Tell this to My brethren."

Theotokion: O Maiden, thou gavest birth ineffably to One of the Trinity, Who is of two natures and two activities, but a single hypostasis. Him do thou ever entreat in behalf of those who do [thee] homage with faith, that we be delivered from every assault of the enemy, and may all now flee to thee, O Mistress Theotokos.

The Eighth Evangelical Sticheron
in Tone VIII

The tears of Mary were not shed in vain; for, behold! she was counted worthy of having angels instruct her and Jesus Himself appear to her. But, as a weak woman, she thought earthly thoughts. Wherefore, she was turned away and commanded not to touch Christ. Yet was she sent as a herald to Thy disciples, bearing glad tidings to them and announcing Thine ascension to the portion of the Father. With her count us worthy, O Lord and Master, of Thine appearance.

EXAPOSTILARION IX

While the doors were shut, O Master, Thou didst enter in and fill the apostles with the all-holy Spirit, breathing forth peace [upon them]; and Thou didst tell them that they have the power to bind and to loose. And on the eighth day Thou didst show Thy side and Thy hands unto Thomas. With him do we cry out: Thou art our Lord and God!

Theotokion: Thou didst behold Thy Son risen from the tomb on the third day, O all-holy Virgin Bride of God, and didst cast off all the grief wherewith, as His Mother, thou wast afflicted when thou didst behold Him suffering; and, full of joy, thou didst chant with His disciples, worshipping Him. Wherefore, save those who now confess thee to be the Theotokos.

THE NINTH EVANGELICAL STICHERON
in Tone V

As in times past, it being late on the evening of the Sabbath, Thou didst stand before Thy friends, O Christ, by a wonder, the entry doors being shut, and didst announce a wonder: Thy resurrection from among the dead. And Thou didst fill Thy disciples with joy, and impart to them the Holy Spirit, and bestow upon them the authority to remit sins. And Thou didst not leave Thomas to be engulfed in the storm of unbelief. Wherefore, grant us also true understanding and remission of transgressions, O compassionate Lord!

EXAPOSTILARION X

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew forth a great draught of fishes. And Peter, recognizing Him, cast himself forth [to come] to Him. This was His third appearance; and He showed [them] bread and fish upon burning coals.

Theotokion: O Virgin, entreat the Lord Who arose from the tomb on the third day, in behalf of those who praise and bless thee with love; for we all have thee as a refuge of salvation and a mediatress before Him, for we are thy legacy and thy servants, O Theotokos, and we all look to thee for help.

THE TENTH EVANGELICAL STICHERON
in Tone VI

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Savior, showing Thyself to be Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. Of that which Thy disciples then partook, do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind!

EXAPOSTILARION XI

After His divine resurrection, the Lord asked Peter thrice: "Lovest thou Me?", and appointed him the chief shepherd of His sheep. And, seeing [the disciple] whom Jesus loved following behind, he asked the Master: "What shall this man do?" And He said: "If I will that he tarry until I come again, what is that to thee, O Peter [My] friend?"

Theotokion: O the awesome mystery! O the all-glorious wonder! By death hath death been utterly destroyed! Who therefore will not lift up his voice in hymnody? And who will not bow down before Thy resurrection, O Word, and before the Theotokos who gave birth to Thee in purity? Through her supplications, deliver all from Gehenna.

THE ELEVENTH EVANGELICAL STICHERON
in Tone VIII

Revealing Thyself to Thy disciples after the resurrection, O Savior, Thou gavest to Simon the tending of Thy sheep, as a reward for his love, seeking care for the flock. Wherefore, Thou didst say: "If thou lovest Me, O Peter, tend My lambs, tend My sheep!" And, straightway showing love for his friend, he asked concerning the other disciple. Through their prayers, O Christ, preserve Thou Thy flock from the wolves which destroy it.

THE EXAPOSTILARIA FOR THE DAYS OF THE WEEK

AUTOMELA

On Monday: O Creator of all, Who as God hast adorned the sky with clouds, and hast enlightened the whole earth with Thine angels, save those who hymn Thee.

Theotokion: O Virgin Mother of the Lord, delight of the angels, joy of the sorrowful and intercessor for Christians: Help us, and from everlasting torments deliver us.

On Tuesday: Le us all praise John the Forerunner, who baptized the Savior, the prophet among prophets, the scion of the desert and offspring of Elizabeth.

Theotokion: O Virgin Mother of the Lord, delight of the angels, joy of the sorrowful and intercessor for Christians: Help us, and from everlasting torments deliver us.

On Wednesday: The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

Stavrotheotokion: Standing by the Cross, she who gave birth to Thee without seed cried out, lamenting: "Alas, O my Child most sweet! How art Thou gone from my sight? How hast Thou been numbered among the dead?"

On Thursday: Traversing the whole world, ye truly preached the holy incarnation of Christ from the Virgin, O apostles of the Savior, turning the nations away from falsehood, and enlightening and teaching all to worship the Holy Trinity.

Another for the same day: Let us all praise Nicholas, the great chief shepherd and hierarch, the primate of Myra in Lycia; for he saved many men who were set to die unjustly, and with Aulavius appeared to the emperor, annulling the unrighteous verdict.

Theotokion: O most pure Mary, thou art the golden censer, the receptacle of the uncontainable God, in which the Father was well pleased, the Son made His abode, and the Holy Spirit, overshadowing thee, showed thee to be the Theotokos, O Maiden.

On Friday: The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

Stavro*theotokion:* Standing by the Cross, she who gave birth to Thee without seed cried out, lamenting: "Alas, O my Child most sweet! How art Thou gone from my sight? How hast Thou been numbered among the dead?"

On Saturday: O Creator of all, Who as God hath dominion over the living and the dead, and hast enlightened the whole world by Thy saints: Save those who hymn Thee.

Theotokion: In thee do we boast, O Theotokos, and thee do we have before God as our intercession. Stretch forth thine invincible hand, crush thou our enemies, and send down upon thy servants help from the Holy One.

THE COMMON KATAVASIA, IN TONE IV

WHEN NO OTHER KATAVASIAE ARE PRESCRIBED BY THE TYPICON

ODE I

I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

ODE III

O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

ODE IV

Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

ODE V

All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

ODE VI

Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

ODE VII

The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

ODE VIII

The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

ODE IX

Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!